The Tabernacle, Priesthood, their Clothing and the Holy Convocations

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Schematic Summary of the Tabernacle

The Tabernacle is the portable dwelling of God among Israel under the Old Covenant, with God enthroned between the cherubim on the mercy seat. It reveals Christ in His redemptive work, especially as our High Priest after the order of Melchizedek under the New Covenant. The structure moves outside-in (human experience) or inside-out (God's perspective, as Moses described it). A cloud by day and pillar of fire by night visibly manifested God's presence and guidance — the cloud typifying the ascended Christ (Acts 1:9), the fire His purifying judgment and the uncontainable Spirit (2 Cor 3:17). The glory cloud filled the completed Tabernacle and later Solomon's Temple, yet under the New Covenant we know God face to face without blinding glory (1 Kings 8:10-11; Matt 17:5).
The Tabernacle has three main sections:

1. Outer Court (Bronze Realm – Redemption & Daily Cleansing)

Accessible to all Israelites. Focuses on Christ's atoning death, resurrection, and ongoing cleansing so we can serve as priests.

- Altar of Burnt Offering (Ex 27:1-8; 38:1-7; 40:6,10)
    - Hollow shittim wood (old creation, Satan-linked, death/enmity) plated with bronze/copper (reconciliation, Messiah gematria 358; conducts Spirit/Word like electricity; purifies).
    - 5×5 cubits base (grace fulfilled, hidden 5th dispensation), 3 cubits high (promise/formation/resurrection on 3rd day).
    - Four horns (power/kingship reaching four corners of earth; blood applied for redemption).
    - Grating/net with rings & poles (transport; catches/lifts like resurrection; poles never removed = eternal commitment).
    - Fire from God (not strange fire); smoke ascends (transformation from material to spiritual). Typifies Christ lifted up (John 3:14), becoming sin for us yet exalted (Phil 2:9). Communion table — priests ate portions.
    - Shittim wood hidden by bronze = old creation used for God's glory; sand/soil inside absorbs heat.
- Bronze Laver (Ex 30:17-21; 38:8; 40:30-32)
    - Between altar and sanctuary entrance. Two parts: upper reservoir (Christ as Word from heaven) + lower base (His humanity applying the Word).
    - Made from women's mirrors (self-examination/reflection in the perfect Word; James 1:23-25).
    - Priests (initially firstborn, later Levites) washed hands/feet before service. Full bath at consecration; daily foot-washing thereafter (John 13:10 — "He who has bathed needs only to wash his feet").
    - Typifies daily cleansing by the living Word (Ps 119:9; Eph 5:26; John 15:3). Christ as High Priest continually washes our feet

(daily contact with the world) so we can serve. Bronze links it to the altar (redemption + application).
    - In heaven, no more “sea” of death (Rev 21:1; 15:2).

Key Typology in Court: Altar = once-for-all atonement (blood/fire); Laver = ongoing sanctification (water/Word). Bronze realm prepares us as priests. We must pass through it to enter the golden Sanctuary.

2. Sanctuary (Golden Realm – Hidden Kingdom & Priestly Service)

Only priests entered. No bronze — everything gold or gold-plated shittim wood. Represents eternal, heavenly realities and the hidden Kingdom in the current dispensation. Light from the menorah illuminates everything here.

- Table of Showbread (North; Ex 25:23-30; 37:10-16; Lev 24:5-9)
    - Shittim wood plated with gold (old covered by eternal kingship; zahab gematria 14 = David).
    - 2 cubits long × 1 cubit wide × 1½ cubits high (duality of Christ’s hidden/revealed Kingdom; height links to heavenly realm).
    - Two gold crowns/mouldings + handbreadth rim (inner = hidden 5th dispensation/hand of God; outer = future visible Kingdom).
    - 12 unleavened loaves in two rows (12 tribes/disciples; memorial; fine flour = Christ’s suffering body). Frankincense on each row (prayer/worship ascending as fragrance; 2 Cor 2:15).
    - Replaced every Sabbath (old bread unacceptable; points to Millennial rest/7th dispensation).
    - Typifies fellowship/communion (bread + implied wine = Melchizedek/New Covenant meal). Priests ate the old bread. North = hidden/elevated Kingdom. David ate it at Nob (1 Sam 21; Matt 12:3-4) — hidden kingship.
- Golden Candlestick/Menorah (South; Ex 25:31-40; 37:17-24)
    - Hammered from one talent of pure gold (suffering/beating shapes it; one piece = unity).
    - 7 branches/lamps (7 colors of rainbow = multi-faceted wisdom of God, Eph 3:10; 7 Churches/spirits in Rev).
    - Almond blossoms/buds (watchfulness; first to bloom = new creation/resurrection life). Central shaft lights the others.
    - Fueled by pure olive oil (Holy Spirit). Light only inside Sanctuary — hidden from outer court/world.
    - Typifies Christ the Light of the world (John 8:12; 1:4-5) and believers shining as lights (Phil 2:15-16). Fruit of light = goodness/righteousness/truth (Eph 5:8-9). Walk in light for fellowship and cleansing (1 John 1:7). Many stay at bronze objects and never reach this light.
- Golden Altar of Incense (Before the veil; Ex 30:1-10; 37:25-28)
    - 1×1 cubit base × 2 cubits high (square = perfection; double height = hidden + revealed Kingdom aspects).

        - Four horns (kingdom power; blood sprinkled yearly on Day of Atonement).
        - Special incense only (no strange fire; fragrance permeates veil to ark).
        - Typifies prayers/worship ascending as sweet aroma to God (Ps 141:2; Rev 5:8; 8:3-4). “We are the fragrance of Christ” (2 Cor 2:14-15). Preaching, gifts, and daily life as incense. Equips us before entering the Holy of Holies.

Overall in Sanctuary: Gold = eternal kingship/priesthood (Melchizedek). Hidden light, fellowship (table), and prayer (incense) — the Church’s current priestly service in the hidden Kingdom. No measurements for laver (Spirit unmeasurable); focus shifts from bronze (redemption) to gold (eternal realities).

3. Holy of Holies / Inner Sanctuary (Most Holy Place)

Separated by the veil (torn at Christ’s death — Matt 27:51; Heb 10:19-20). Only the High Priest entered once a year (Day of Atonement). Now open to all believers.

- Ark of the Covenant / Testimony (Ex 25:10-22; 37:1-9)
    - Shittim wood plated with gold, 1½ × 1½ × 2½ cubits (grace + hidden 5; proportions link to heavenly realm).
    - Contained the two stone tablets (Testimony/law; second set after first broken at golden calf — old covenant replaced).
    - Mercy Seat (solid gold lid) with cherubim (beaten gold; facing each other, wings overshadowing). God communed from between the cherubim.
    - Typifies Christ’s throne of grace (Heb 4:16). Cherubim/seraphim/four living creatures symbolize the glorified Christ (faces: lion/king, ox/servant, man, eagle/Son of God; wings = heavenly). Link to four Gospels and colors of curtains (blue/purple/scarlet/white).

Objects Associated with the Ark (not necessarily inside; Heb 9:4):

- Golden Pot of Manna: Bread from heaven in the desert (Ex 16:33). Typifies Christ the true Bread of Life (John 6); hidden life sustaining in wilderness.
- Aaron’s Budding Staff/Almond Rod (Num 17): Dead wood budded/blossomed (almond = watchfulness/new life). Confirms God’s chosen priesthood; typifies resurrection life and Christ as High Priest (almond links to menorah).
- Golden Censer/Altar of Incense (fragrance reaches ark): Prayers of saints (Rev 5:8; 8:3-4).

Staves: Never removed from rings (eternal); in Solomon’s Temple they touched the veil, testifying the ark was secure.

Overall Typological Flow & New Covenant Fulfilment

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- Outside → In: Bronze (death/resurrection + daily cleansing by Word) prepares us → Gold (hidden Kingdom: light, fellowship, prayer)

equips us as priests → Holy of Holies (throne of grace, mercy seat, open access through torn veil).
- Christ as Fulfilment:
    - Altar/Laver: His once-for-all atonement + ongoing foot-washing by the Word.
    - Table/Menorah/Incense: Hidden kingship, Light of the world, prayers as fragrance.
    - Ark/Mercy Seat/Cherubim: Exalted High Priest/King after Melchizedek; throne of grace; unity of heaven/earth.
- Church as Firstborn Priests: We are the Church of the firstborn (Heb 12:23), a royal priesthood (1 Pet 2:9). Cleansed at bronze, serving in gold, approaching boldly in the Holiest. Many linger at bronze (focusing on sins/flesh) and miss the light/fellowship inside.
- Old to New: Veil torn = old & inner become one in Christ. Stone tablets in ark = law written on hearts (Jer 31:33; Heb 8:10). Shittim (old/Satan-linked) plated/overlaid = old creation used for God's glory. Cloud/fire/Spirit uncontainable.

The Tabernacle details are scattered because God views it from the inside out (His glory), while we experience it from the outside in. Its ultimate purpose is to reveal Christ's complete work: redemption, daily sanctification, hidden Kingdom realities, and open access to the throne of grace — so we can serve as priests in the New Covenant, walking in the light and bearing fruit.

THE TABERNACLE

Under the Old Covenant, the tabernacle was the Lord's dwelling, as He resided between
the cherubim on the mercy seat. The people were aware of God's presence among
them.
The tabernacle is divided into three areas:
• Outer Court:
1. Altar of the burnt offering
2. Bronze laver

• Sanctuary:
1. Table with showbread
2. Golden candlestick
3. Golden altar of incense

• Inner Sanctuary:
1. Golden Ark of the Covenant
2. Two stone tablets

• Objects at the ark:
1. Pot of manna
2. Aaron's staff

A curtain separated the sanctuary from the inner sanctuary.
The Israelites were constantly aware of the Lord's presence through the cloud column by day and fire column by night, testifying to His presence. (Ex. 13:21-22) The cloud symbolizes the
risen Christ, as He ascended in a cloud on Ascension Day. (Acts 1:9) The fire represents
His judgment, frequently mentioned in Revelation. Fire cleanses, burning the old to
make way for the new. Both the cloud and fire are uncontainable, symbolizing the Spirit,
unable to be confined like measurable water. The Lord is the Spirit. (2 Cor. 3:17)
There was continual communication between the cloud column and Israel. (Ex. 40:34-
38) When the cloud rose, Israel knew to continue their journey to Canaan. Similarly, the
Lord leads us to our heavenly Canaan. At the inauguration of Solomon's temple, the
cloud's glory filled the temple, unapproachable and blinding. (1 Kings 8:10-11; 2 Chron.
5:13-14) Under the New Covenant, we know the Lord face to face, and His light does not
blind us. The cloud overshadowing Jesus on the mountain bore witness to Him. (Matt.
17:5; Mark 9:7) The Spirit testifies of Christ. (John 14:26) In Revelation 15:5-8, the cloud
of smoke reappears as people look into heaven, seeing Christ when the heavens open,
revealing reality. (Rev. 6:14-17)
The tabernacle's details are scattered across many biblical chapters, making it
challenging to form a clear picture. Moses described it from the inner sanctuary (Ark of
the Covenant) to the outer court, reflecting God's perspective from inside out. For
clarity, I will discuss the objects from the outside in, as the Israelites experienced them:
outer court, sanctuary, then inner sanctuary.

THE OBJECTS IN THE OUTER COURT

1. The Altar of the Burnt Offering
The altar's details appear in several passages:

• Exodus 27:1-8: Instructions for building the altar.
• Exodus 38:1-7: Construction by artisans.
• Exodus 40:6: Placement at the tabernacle door.
• Exodus 40:10: Anointing of the altar and tabernacle, symbolizing Christ, the

Anointed.

Upon entering the tabernacle, one first encountered the altar of the burnt offering,
where the people met the priest. All were welcome in the outer court.

• The Altar in General

God instructed Moses on building the altar after receiving the Ten Commandments. (Ex.
20:24-26) The altar, a mound of sand or stone, reflects natural materials. Sand,
essentially dust, signifies Jesus, who, as God, became human, molded from the dust of
a fallen world, yet sinless. Through His resurrection, He became the second Adam,
exalted from our sinful earth:
“And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be
lifted up.” (John 3:14
Therefore. God also has highly exalted Him and given Him the name which is above every
name.” (Phil. 2:9)
The altar could also be made of natural stones, akin to sand. A single stone could serve
as an altar. On significant occasions when God performed miracles, Israel erected
stone altars. Jacob slept on a stone, communing with God, calling it “Bethel” (house of
God). (Gen. 28:18) The tabernacle is God’s house. Jacob anointed the stone, linking
himself to Christ, the Anointed, and later returned to offer there. (Gen. 35:7) Animals on
the altar connect to Christ, as we are united with Him through His death and
resurrection. (Rom. 6:5) In Daniel 2, a stone representing Christ topples worldly
kingdoms. The altar signifies not just Christ’s death but His transformation. The smoke,
not the animal’s death, ascends to God’s throne, transforming the material into the
spiritual, like the fire and cloud column above the tabernacle.
In Malachi’s time, offering sick or crippled animals was an abomination. (Mal. 1:8)
Priests had to be holy, cleansing themselves at the bronze laver before approaching
God. Christ, our High Priest, cleanses us, allowing us to approach God anytime. (Heb.

4:16; 10:19) The altar was hollow, with wooden sides plated with brass, filled with soil or stone. (Ex. 20:25; 27:8) The sand absorbed heat, preventing the brass from melting. This altar resembled those of Noah, Abraham, and Jacob, but with a brass-plated wooden surround. Abraham offered on Mount Moriah, where the entire mountain served as the altar, later used for Solomon's temple. The altar was a table for communion with God, where priests ate some offerings. (Deut. 18:1) As priests lived from the altar's meat, we live through Christ's sacrifice, communing with Him. God provided the fire (Lev. 9:23-24), and strange fires were forbidden. (Lev. 10:1) At Solomon's temple inauguration, fire descended from heaven. (2 Chron. 7:1) Elijah's encounter with Baal's priests at Carmel demonstrated divine power, as fire consumed a water-soaked offering, with fire and water symbolizing God's Word. (1 Kings 18:38)

Shittim Wood

The altar used shittim wood (Ex. 27:1), the primary material for the tabernacle. The Hebrew shittah (Strong's H7848) relates to Satan (H7853). Shittim was Israel's 42nd and final campsite before crossing the Jordan into Canaan. (Josh. 3:1; Num. 25, 33) The number 42, linked to shittim, signifies death. At Shittim, 24,000 died in a plague. In the future, Israel will face 3½ years (42 months) of tribulation before entering Canaan again.

After leaving Shittim, Israel waited two days at the Jordan, crossing on the third day, when they were circumcised at Gilgal, symbolizing rebirth. (Mic. 6:5) Twelve stone pillars erected at the Jordan and another twelve at its bottom signify Christ's resurrection and our new life. (Josh. 4:3-9) Israel's journey from Shittim to Gilgal reflects rebirth, rising with Christ. After the future tribulation, Israel will receive new life, entering Canaan anew. Shittim wood represents the old creation's death and enmity, orchestrated by Satan. It signifies the old self being cut down, plated with brass or gold.

Brass symbolizes cleansing from the old nature's sins, purifying us. Plated shittim wood

hides the wood, using the old for God’s glory. Jesus, made sin for us (2 Cor. 5:21),
became shittim wood as man but ascended as the resurrected Christ, plated in brass or
gold, rendering the old indistinguishable.

Dimensions of the Altar
The altar measured 5 by 5 cubits in length and breadth, with a height of 3 cubits. The
square of five (5 x 5) signifies the fulfilment of the number 5, which symbolizes grace
and the hidden aspects of our world, unnoticed by the “world of four.” We live in the
period of God’s grace, the fifth dispensation. The number 5 also represents the hidden
nature of Satan (symbolized by the five fingers of the left hand) and the hidden treasures
of Christ’s Kingdom (the five fingers of the right hand). The altar of the burnt offering
embodies this mystery, substantiated by grace. The burnt offering transcends the
material world, belonging to the spiritual, unseen realm (5). If one cubit equals half a
meter, the altar measures 2. 5 x 2. 5 meters, sufficient to contain the fire while protecting
the brass-plated shittim wood. The heat is directed downward to the sand and stones.
The height of 3 cubits (1. 5 meters) is a practical working height. The number three
symbolizes formation, as creation became visible on the third day. (Gen. 1:9-13) It also
represents God’s promise fulfilled on the third day. The dimensions (5 x 5 x 3) signify
God’s grace shaping His Church. The altar demonstrates His reconciling work, directing
grace toward us.

The Four Horns
The altar had four horns on its corners. (Ex. 27:2) In Scripture, horns symbolize power
and kingship, representing a king, his reign, or his kingdom. In Revelation 17:3-12, an
animal with ten horns on its seventh head signifies ten kings of a future world-ruling
kingdom. The four horns on the altar of burnt offering (or incense) symbolize Christ’s
kingship enveloping the world. The blood of the sin offering was smeared on the horns

and poured at the altar's base (Lev. 4:25, 30), representing Christ's redemptive work reaching all humanity.

In Solomon's history, two refugees sought safety at the altar's horns. Adonijah, fearing Solomon, grasped the horns and begged for mercy, which Solomon granted. (1 Kings 1:50-51) Joab, however, was not spared despite clinging to the horns. (1 Kings 2:28-34)

The horns are often likened to Israel's six cities of refuge, controlled by the Levites, where those who accidentally killed could find safety from the avenger of blood. (Num. 35:11) The Hebrew word for avenger, go'el (Strong's H1350), means "redeemer" or "saviour." In these cities, the guilty relied on the high priest's grace rather than the king's law, a picture of our current dispensation. Christ, our High Priest, pardons our sins, and past sins are not held against us. Israel, guilty of Christ's death unintentionally, finds Christ as the avenger of blood. (Deut. 19:12)

Copper (Brass)

The term "copper" derives from "Cyprus," an island rich in copper. In Hebrew gematria, each letter has a numerical value. The word for copper (nechoshet) totals 358, matching the values for "Messiah," "Anointed," and "Christ." Copper symbolizes Christ's reconciling work, cleansing sinners to approach God. It relates to kafar, meaning "reconciliation." Copper conducts gas, electricity, and water, symbolizing God's invisible Spirit, energy, and Word, respectively, directing them to our lives. Touching a live wire can be fatal; similarly, uniting with Christ through rebirth replaces the old life with the new, powered by copper's conductivity.

Copper is used in musical instruments like trumpets and bells, calling soldiers or church members to assemble. The Word reaches us through copper's sound, facilitating communication. Copper bonds with tin to form brass and with zinc to form bronze, symbolizing our union with the living Christ. It also purifies, killing algae and bacteria, as in agricultural copper sulphate or historical copper door handles. Copper bangles are worn today for supposed health benefits. The copper altar reflects our

fellowship with Christ, with its many offerings symbolizing the multitude sharing in His redemptive work:
“Just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” (Matt. 20:28)

The Grating
The bronze grating facilitated the altar’s transport and was kept away from the fire. (Ex. 27:4) Unlike modern barbecue grates, this bronze net was not heat-resistant and would melt if exposed to fire. The Hebrew word for net, resheth (Strong’s H7568), appears 21 times in Scripture, often for catching birds or fish. (Ps. 9:15; 10:9; 140:5) Four rings were attached to the net, wrapped around the altar’s lower half for transportation. (Ex. 27:5-7)
Rings and Poles
The rings and poles enabled the altar’s transport. A ring symbolizes eternity, as slipping a finger through it signifies a lasting marriage. The poles were not to be removed from the ark’s rings (Ex. 25:15), as removal symbolized death. Slipping a finger into a ring is a once-in-a-lifetime act, not to be repeated, carrying typological significance. The altar’s vertical dimension was 1. 5 cubits, with poles inserted through rings on the bronze net, embedding the altar. When lifted, the contents (sand and stones) fell through, symbolizing the altar’s ascent to heaven, toward Canaan. Similarly, we are caught in the bronze lattice, lifted from Satan’s evil world to Christ in heavenly Canaan. (Gal. 1:4; Eph. 2:6)

2. The Bronze Laver
The bronze laver is referenced in:
• Exodus 30:17-21: Instructions for construction.
• Exodus 38:8: Description of its base.
• Exodus 39:39: Brought to Moses.
• Exodus 40:30-32: Placement details.
Placement of the Bronze Laver
The laver was placed between the sanctuary entrance and the altar of burnt offering. (Ex. 30:18; 40:6) Entering the outer court, one passed the altar, then the laver, before reaching the sanctuary.

Bronze
The bronze laver is linked to the altar, as both are the only large bronze objects in the outer court. Priests cleansed themselves at the laver to reconcile themselves and Israel. (Ex. 30:20) The people could approach the altar but not the laver.

Measurements of the Bronze Laver
Scripture provides no specific measurements, only noting its bronze construction and two parts: a water reservoir (top) supplying the base. The top was likely rounded, like the laver in Solomon's temple. (1 Kings 7:23-25) The temple's laver, far larger, was supported by 12 bronze oxen. Described as the "molten sea," it had a 30-cubit circumference and 10-cubit diameter, slightly adjusted by a Moulding. (1 Kings 7:23)

The Bronze Sea
The "bronze sea" refers to the laver. (2 Kings 25:13) Similar references in Revelation 4:6 and 15:2 denote a water reservoir, not an ocean. In Revelation 21:1, the absence of the "sea" in the new heaven and earth signifies the end of death's reign. The abyss, holding unclean spirits and fallen angels, will be cleared, cast into the lake of fire, never to be remembered. The unsteady realm of the dead (sea) will dissolve in eternal fire.

The Laver for the Firstborn
Under the Old Covenant, only priests used the laver. Initially, the firstborn of every family were priests, a role later transferred to the Levites. (Ex. 13:13; Num. 3:12, 45; 18:1-3) The firstborn's duties fell to the priests. In our dispensation, the Church, as Christ's firstborn, uses the laver. (Heb. 12:23) The laver's water, the Living Word, cleanses us daily. (Ps. 119:9: "How can a young man cleanse his way? By taking heed according to Your word.")

The Two Parts of the Laver
The laver's top and bottom reflect Christ. Bronze signifies His redemptive work, making us holy. The altar involved blood and fire; the laver, water. The top, filled with water (God's Word), represents Christ's divinity; the bottom, His humanity, endowing us with the Word. Those approaching in faith are redeemed by the Living Word.

John’s Vision and the Washing of Feet

The Gospel of John ties tabernacle objects to Christ, starting with Christ as the Word.
(John 1:1) The laver’s water, symbolizing God’s Word, purifies us. In heaven, the Word
was inaccessible, but Christ came to earth, flooding our lives with His Word. John’s first
five chapters reference water:
• John 1: John the Baptist’s baptismal water.
• John 2: Water turned into wine.
• John 3: Spiritual water of rebirth.
• John 4: Samaritan woman drawing water.
• John 5: Jacob’s well and Bethesda’s water.
The Washing of Feet
In John 13, the foot-washing ceremony was for disciples, not the public, marking them
as priests once cleansed. (Ex. 30:19) At the tabernacle’s inauguration, priests bathed
fully, but thereafter washed only hands and feet before duties. Servants in our unclean
world are contaminated spiritually and physically. The sinner is purified at the altar, but
hands and feet require continual cleansing due to contact with the fallen world:
“Jesus answered, ‘He who has bathed needs only to wash his feet, but is completely
clean; and you are clean. ’” (John 13:10)
Jesus, concerned with our daily cleansing, washed His disciples’ feet. (John 13:4-10) In
the Passover (communion), His removal of garments signifies death, and donning linen
(cotton) clothes, resurrection, reflecting His role as High Priest. This ceremony conveys
daily cleansing’s importance. Peter later understood its spiritual significance post-
resurrection. (John 13:7-12) Foot-washing shows participation in Christ’s resurrected
life, yet believers’ feet remain unclean, requiring Jesus’ cleansing. The altar’s complete
offering purifies, but daily exposure to the sinful world (like sand between toes)
necessitates ongoing cleansing, Jesus’ task, not ours. Our duty is to allow Him to work
in us:
“Not that we are sufficient of ourselves… our sufficiency is from God, who also made us
sufficient as ministers of the new covenant…” (2 Cor. 3:5-6)
The cleansing was for disciples as:

• Witnesses for the Lord. (John 15:27)
• Sent as Christ was sent. (John 20:21)

As His priestly nation, we require daily cleansing at the laver.

Hebrews 9

This chapter distinguishes the duties of the high priest. On the Day of Atonement, the high priest exchanged his vibrant, colourful garments for a plain white linen garment, entering the inner sanctuary behind the second veil only on this day. (Lev. 16:4) This linen garment mirrors the one Jesus wore in John 13 when He washed and dried the disciples' feet. The author compares Christ's blood to the blood of sacrificed animals in the Old Testament. (Heb. 9:13-14) The blood of goats and bulls reflects Christ's blood, which cleanses our consciences, ensuring spiritual purity and enabling us to serve the living God. "Dead works" refer to our daily lives, habitually stained by sin. Cleansed, we serve under the priestly order of Melchizedek. Even offerings on the altar are washed. (Lev. 1:9, 13) The altar and laver share a similar purpose: the laver provides water to cleanse the offerings. In the desert, water is scarce, yet everything dedicated to the Lord's service must be cleansed at the bronze laver. (Eph. 5:25-27) Some misinterpret "having cleansed her with the washing of water by the word" (Eph. 5:26) as implying we are already holy, requiring no further sanctification (foot-washing). This is incorrect; it means Christ completes the work He began in us. As High Priest in heaven, Christ cleanses us by the "washing of water by the Word," a theme elaborated in Hebrews and John 13–17. Presently, Christ cleanses us with water (the Word), symbolized by the bronze laver. The laver's top represents Christ as the Word of God; the bottom, His cleansing of our feet. It is our duty to approach the laver for cleansing, allowing God's Word to permeate our thoughts.

Christ gave Himself to purify us, cleansing our hands for good works. (Titus 2:13-14) After His resurrection, He could have claimed His Kingdom but instead purifies us daily by washing our feet. One of our High Priest's tasks is to show mercy, allowing us to

approach His throne confidently, assured of His compassion. (Heb. 4:16) Reborn of the
Spirit, we were cleansed by the Word (bathing), and now He continuously cleanses us
for our priestly duties. Our hearts are sprinkled from an evil conscience, and our bodies
are washed with pure water (the Word). (Heb. 10:22) This impacts our thinking and
reasoning:
“And do not be conformed to this world, but be transformed by the renewing of your
mind, that you may prove what is that good and acceptable and perfect will of God.”
(Rom. 12:2)
God deals with us as a nation, a kingdom with kingly and priestly duties, His firstborn
Church. Our calling is great, and we must respond.
Getting rid of daily filth and wickedness is part of cleansing; we must allow God’s Word
to purify us. (James 1:21) To receive it fully, we nurture it without impeding its growth,
leading to practical outworking. The term “souls” refers to our lives: natural man is a
soul, the new man a spirit. The “salvation of your souls” (1 Pet. 1:9) is the Word’s
practical effect on our lives, not the reborn spirit but our physical bodies, where the
Word must take root and bear fruit. We must be doers, not just hearers, giving the Word
“hands and feet” to influence daily life. If we only listen without letting it control us, we
deceive ourselves, like drinking too much water, causing oedema. (James 1:22-25) This
is akin to cardiac failure, where excess water swells hands and feet. Jesus healed a man
with dropsy (oedema), symbolizing those who know Scripture but resist the Word’s free
flow, refusing to see Jesus as the fulfilment of Moses’ law. (Luke 14:2) Failing to discern
Christ leads to spiritual sickness, judgment, and lagging behind. When Jesus washed
Peter’s feet, He humbled Himself, which Peter found unacceptable as a servant. We
must adopt a similar humility, forgiving other believers’ sins despite our old nature’s
resistance. Judgment is the Lord’s prerogative. (Rom. 12:19) Refusing to forgive or wash
each other’s feet hinders our service to God. A mere hearer, not living by the Word, is

like one who looks in a mirror and forgets his appearance, doing nothing about it. (James 1:23-25) One who sees himself in the perfect Word and acts on God's expectations will be content, as God's work is not burdensome. Every reborn Christian is perfect in Christ. Water, like a mirror, reflects God's Word. By remaining at this mirror, we are transformed into God's image.

The bronze laver was crafted from women's bronze mirrors. (Ex. 38:8) It represents the perfect Word of God that purifies us. The mirrors were not attached externally nor used to judge cleanliness. To know our true identity, we look into the Word, reflecting our position in Christ.

Water

Israel's first free-flowing water came from a rock. (Ex. 17:6) Paul noted they drank from a spiritual rock, Christ. (1 Cor. 10:4) The water from the rock symbolizes Christ, the ever-flowing living Word. (John 1:1)

Water and Blood

The altar and bronze laver are linked, the former associated with blood, the latter with water. Blood was sprinkled at the altar's base during sacrifices and the tabernacle's inauguration. (Ex. 29:12) Blood, though tied to death, symbolizes life. The offering, representing the old man, rises to God, picturing Christ's resurrection. The mortal is transformed into the spiritual. The laver's water, alongside the altar's blood, both bronze, signifies life. In John's writings, water and blood are synonymous: "This is He who came by water and blood—Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth. For there are three that bear witness: the Spirit, the water, and the blood; and these three agree as one." (1 John 5:6-8)

All attributes of the Spirit are confirmed in water and blood. When Israel found bitter water at Marah, a tree made it sweet, like the Word, bitter to the old nature but rejuvenating when embraced. (Ex. 15:23-25) Christ's words are spirit and life.

(John 6:63) Without the Spirit, only water and blood remain. Examples include:
• John 19:33-34: When Jesus' side was pierced, blood and water flowed, symbolizing life from His body.
• Hebrews 9:19-21: Moses sprinkled blood and water on the Book of the Covenant
and tabernacle, foreshadowing New Covenant promises.
• Numbers 19: The red heifer's ash, mixed with living water, cleansed those who
touched a corpse, symbolizing Christ's resurrected life granting life.
• Leviticus 14:5-7: Water in an earthen vessel, mixed with a dove's blood, turned to
blood, symbolizing the Word (water) becoming life (blood), as when water became wine in John 2.
The altar reflects Christ's death, resurrection, and ascension; the laver, His daily
cleansing. In our unclean world, this is His task. The sanctuary, lacking bronze, reveals
New Covenant truths. Those denying Christ's continual cleansing remain stuck at the
laver, unable to grasp the sanctuary's golden vessels. Preaching that burdens us with
self-cleansing contradicts God's Word, rejecting Christ's High Priestly work. We turn to
Him with confidence, as man cannot achieve this cleansing. This freedom allows ample
time to study His Word.

2. OBJECTS IN THE SANCTUARY

1. **The Table with the Showbread**

The golden table with showbread is referenced in:
• Exodus 25:23-30: Construction instructions.
• Exodus 37:10-16: Instructions followed.
• Exodus 39:36: Brought to Moses.
• Exodus 40:4, 22-23: Setup and use.
• Leviticus 24:5-9: Additional details.
The table, located in the north near the second veil (separating the sanctuary from the
inner sanctuary), stood on the right as one entered.

The Table
Made of shittim wood, like the altar, it symbolizes the old man rebelling through Satan's
influence. The Hebrew word for table, shulchan (Strong's H7979), derives from shalach
(H7971), meaning "to send away" (e. g. , a message). The table elevates offerings like

flowers or food. Positioned in the north, a higher place, it raises the showbread above
the earth.

Gold
The table, shittim wood plated with gold, signifies:
• Kingship: The Hebrew word for gold, zahab (Strong's H2091), has a gematria
value of 14, matching "David" (Beloved). Christ, the Beloved Son of David, embodies kingship, with three sets of 14 generations from Abraham to Christ.
(Matt. 1:17)
• Eternity: Gold's durability reflects Christ's eternal kingship and priesthood after
Melchizedek.
• Crown: A gold crown, resembling the sun's flames, symbolizes Christ as King,
giving light and life. His golden scepter and signet ring denote eternity.
• Unity: Gold's purity (99. 9%) and ability to form fine threads (e. g. , 600,000 km
from one cubic meter) or thin plating (0. 0001 mm) reflect Christ's mediation of
the New Covenant. Gold's coherence, even as leaf, mirrors the "unity of the Spirit
in the bond of peace." (Eph. 4:3-6) Its cubic crystal structure, with equal dimensions and 90-degree corners, suggests perfection. Crystalline gold's brilliance is hard to capture in photos.
• Conductivity: Gold conducts heat and electricity, surpassed only by copper and
silver, but does not tarnish, making it vital in electronics. Gold-plated copper
wires enhance conductivity, symbolizing our communication with God. Gold
bonds with silver, copper, nickel, and platinum for durability.
• Medicine: Like copper, gold treats rheumatoid arthritis, countering joint stiffness
(death).

Length and Breadth
The table, two cubits long and one cubit wide, reflects duality—Christ's inseparable
kingship and High Priestly duties. His kingship is postponed, but His priestly role is
active. The table's double features (two rows of bread, two Mouldings, length twice the
width) highlight His dual role. It portrays His northern kingdom. (Isa. 14:13) Christ's
Kingdom has two aspects: the hidden heavenly Kingdom, including the Church (hidden

with Him post-resurrection), and the earthly Kingdom at His second coming.

Height

The table's height, 1. 5 cubits, matches the Ark of the Covenant, linking them. The altar of burnt offering, three cubits high, is twice this height, with its lower half meshed in a bronze network for transport. The mercy seat, atop the ark at 1. 5 cubits, images God's throne. (Heb. 4:16) Objects at or above 1. 5 cubits (showbread, altar's top, mercy seat) represent heaven; those below, our world. At 1. 5 cubits, worldly captivity ceases, hoisting us to Christ's throne. (Eph. 2:6) All tabernacle objects interrelate, forming a unified structure.

The moulding, or crown, around the table

Exodus 25:24: The table had two gold Mouldings (crowns). The Hebrew word for crown, zer (Strong's H2213), means "a Moulding or border." A crown worn on the head signifies kingship. The golden Mouldings encircling the table with the showbread symbolize Christ's future kingship and Kingdom under the New Covenant.

The Rim of a Handbreadth Width

Exodus 25:25: The Hebrew word for border or rim, misgereth (Strong's H4526), derives from sagar (H5462), meaning "to shut or enclose." Related terms like "cigar" and "cigarette" reflect enclosure (tobacco in paper).

• The inner Moulding, a handbreadth wide, represents the hidden Kingdom in the fifth dispensation, symbolized by the unseen hand of the Lord (five fingers).

Christ's Kingdom is currently hidden in heaven.

• The outer Moulding or Crown is visible, extending beyond the handbreadth width, emphasizes outward aspects. The inner Moulding represents the current dispensation (the Church), while the outer signifies the Kingdom's future manifestation, descending from heaven to earth. Christ's Kingdom will progressively unfold, encompassing the Church and ultimately the world, as symbolized by the outer Moulding.

The Rings of Gold

Exodus 25:26: The table's four legs formed its corners, each with a golden ring for

transport. Rings in Scripture symbolize eternity. The Hebrew word for ring, taba'ath
(Strong's H2885), derives from taba (H2883), meaning "to pierce or sink into," like a
finger through a ring. Poles inserted through the rings suggest death (piercing) and
resurrection (passing through).
The poles, inserted once and never removed (Ex. 25:15), symbolize the singular event of
rebirth, replacing the old creation with the new. The rings and poles facilitated transport
through the desert (world) to Canaan (heaven), a meaning shared by the rings on the
altar of burnt offering, altar of incense, and Ark of the Covenant. The ark's poles touched
the second veil, ensuring its security in the inner sanctuary during transport. (1 Kings
8:8; Num. 4:5-6) The ark and veil remained together, with the veil covering the ark.

The North
The Hebrew word for north, tsaphon (Strong's H6828), derives from tsaphan (H6845),
meaning "to hide." It suggests a higher position than the south. The verb for plating
shittim wood with gold or bronze is similar, indicating the wood is fully covered,
revealing only the metal. The north, portrayed by gold, signifies a higher position, while
the south (shittim wood) remains inferior. Tsaphan also means "to treasure or store up,"
suggesting treasures descending from on high. The northern table typifies Christ's
Kingdom and kingship. (Ex. 40:20) Zion, southeast of Jerusalem, is called the "far north"
in Psalm 48:2, depicting Jerusalem as the world's center:
"Beautiful in elevation, the joy of the whole earth, is Mount Zion on the sides of the
north, the city of the great King." (Ps. 48:2)
Jerusalem (Zion) is the world's "navel," neither north, south, east, nor west, but the
centre of heaven and earth. (Heb. 12:22; Ps. 9:11; 76:2; 99:1) God's palaces in Zion offer
refuge. (Ps. 48:3)

Communion
The table fosters fellowship, where people share food and conversation. The Lord's

table, with bread and wine, symbolizes this unity. (1 Cor. 10:21) The Church unites around the table, having entered Christ's hidden Kingdom in the north. In the future, reborn Israel will gather around Christ, as depicted by the table.

The Breads

Leviticus 24:5: Twelve unleavened breads, a memorial, were placed on the table. Like the grain offering in Leviticus 2, they symbolize a life dedicated to the Lord, reflecting our daily walk with Him. Unleavened bread, free of leaven (sin), signifies the absence of the old creation's corruption. (1 Cor. 5:6-8) Leaven also represents misinterpretation of God's Word. (Matt. 16:6, 11-12; Luke 12:1; Mark 8:15; Gal. 5:7-10) An exception is the Feast of Weeks, where two leavened loaves in the wave offering carry a positive connotation. (Lev. 23:20) The waving, symbolizing life, reflects the Church, purified by Christ despite sin (leaven), as believers live in a sinful world. Leaven will vanish after the rapture, yet our mortal bodies receive eternal life through Christ. (Rom. 8:11)

The twelve breads signify Christ's kingship and reign, evoking the twelve tribes of Israel, twelve disciples on twelve thrones (Matt. 19:28), and temporal cycles (twelve hours, months, moons, zodiac signs). Solomon's bronze laver rested on twelve oxen, facing the four directions, symbolizing Christ's Kingdom enveloping the world. (1 Kings 7:25) In Revelation 7:4, 144,000 (12 x 12,000) sealed believers spread God's message. Joseph, the twelfth star in his dream (Gen. 37:9-10), prefigured his reign, as does Israel's twelve crowns in Revelation 12:1 during the tribulation.

Two Tenths of an Ephah of Fine Flour

The breads, made from two-tenths of an ephah of fine flour, mirror the sheaf of the firstfruits (Lev. 23:13) and Feast of Weeks offerings (Lev. 23:17). This fine flour represents Christ, who suffered to bear fruit. (John 12:24) The two-tenths signify the Kingdom's dual aspects: hidden and revealed. The bread symbolizes Christ's body (the Church) and His Kingdom, uniting two into one. (1 Cor. 10:17) Ezekiel's two sticks—

Israel (Joseph) and Judah/Benjamin—will unite, forming one flock under one shepherd.
(Ezek. 37:16; John 10:16) The Church, comprising Jews and Gentiles, is one. (Eph. 2:14-
15) In the new creation, the New Jerusalem, with Christ as King, unifies all. (Col. 1:17)
Our dualistic world (man/woman, day/night) will yield to everlasting peace. (1 Cor.
15:28) The current “second world” followed a void, flooded world (Gen. 1:2; 2 Pet. 3:6).
Restored in seven days, it faces future cleansing by fire, not water, ushering in the third
world where Abraham’s promises are fulfilled. (2 Pet. 3:7) The number three signifies
promise fulfilment and transformation. The showbread table epitomizes the new
creation, ending duality.
Two Rows of Bread and Frankincense
Leviticus 24:6-7: The two rows of bread, each with pure frankincense, symbolize
devotion. Frankincense (lebonah, Strong’s H3828), from laban (H3836, “white”), is
translated as “frankincense” (15 times) or “incense” (6 times). Its fragrance, rising
invisibly, has spiritual connotations, transforming solid matter into volatile gas. The
bread’s sweet aroma reflects a life devoted to God, pleasing to Him as Spirit. The
related term leb (H3820, “heart”) suggests a cleansed heart (lebonah), rising as a
fragrance to God:
“For we are to God the fragrance of Christ among those who are being saved and among
those who are perishing.” (2 Cor. 2:15)

Memorial Portion
The breads, a grain offering per Leviticus 2, become a memorial offering with
frankincense, pleasing God. When burned, it becomes a burnt offering. Prayers, like a
fragrance, are worship, eliciting God’s response. Martyrs’ prayers during the tribulation
prompt God’s intervention, pouring out His wrath. (Rev. 6:9-11) A righteous man’s prayer
has great power.

The Sabbath
Leviticus 24:8: The showbread was replaced each Sabbath, as God does not accept old

bread. The seven days the bread lay on the table symbolize God's redemptive work,
linked to the number seven (e. g. , seven dispensations). Replacement on the Sabbath
reflects Christ's Kingdom revealed in the seventh dispensation, the Millennium, when
the earth rests. The Church has entered this rest:
"There remains therefore a rest for the people of God." (Heb. 4:9)
Israel's rest begins on the "Day of the Lord," accepting Christ, followed by other nations.
(Rom. 14:5) The Day of Atonement (10th of Tishri) is also a Sabbath, when Israel
reunites with God. (Lev. 23:27, 32)
When Does the Kingdom Commence?
Bible states a King implies a Kingdom. Christ, the King, ascended after His resurrection,
but Israel rejected Him, so His Kingdom remains hidden in heaven. (John 1:10-12) The
reborn know His Kingdom. Historically, attempts like the nine Crusades (circa 1000
A.D.) to establish it by force failed, as it is hidden. Gideon recognized this hidden
Kingdom. (Judg. 8:23) David, anointed king, waited for recognition, fleeing from Saul (the
old man). (1 Sam. 21:1-2) Christ, anointed King, awaits His appointed time to claim His
visible Kingdom. (Ps. 2) His followers, accepting His kingship, are hidden with Him
outside the camp, bearing His reproach. (Heb. 13:13)

The Breads for the Priests
Leviticus 24:9: Priests ate the replaced showbread each Sabbath, digesting God's Word.
We, as priests, partake of the showbread.

David and the Bread
1 Samuel 21:1-10: The New Testament cites this event to explain the showbread's
spiritual meaning. (Matt. 12:3-4; Mark 2:25-26; Luke 6:3-4) Hebrews and the Gospels
elaborate on the tabernacle's significance. David came to Nob, from the Hebrew nava
("to prophesy"), meaning a place where God's Word is spoken. Ahimelech, meaning
"my brother is king," was a priest at Nob. David (king) and Ahimelech (priest) were
brothers, sharing an inheritance as co-heirs, typifying Melchizedek. Moses (king) and

Aaron (priest), Zerubbabel (king) and Joshua (priest) in Zechariah 3–4, and Moses and
Elijah in Revelation similarly reflect this dual role. John the Baptist, a Levite,
foreshadowed Elijah, possibly a Levite. Ahimelech's trembling before David (1 Sam.
21:1) signifies the priesthood's challenge in attaining kingship, achieved by Christ post-
resurrection as King and High Priest. David's secrecy about his kingship reflects the
hidden Kingdom. Fleeing from Saul, David lived outside the camp with servants who
accepted his kingship, picturing the Church, secure in Christ. Melchizedek offered
bread and wine (Gen. 14:18), linking to the showbread table, where priests unite bread
and wine. David, eating the bread, typified Christ, rejected as king yet serving as unseen
King and High Priest after Melchizedek. We, as priests, dine with Him at the table.

Wine
Exodus 25:29: The showbread table included dishes and cups, likely for wine, though
not explicitly mentioned. During Passover, lamb and unleavened bread are noted, but
wine is implied, as seen in the Gospels. Wine symbolizes life under the New Covenant:
"And He said to them, 'This is My blood of the new covenant, which is shed for many. '"
(Mark 14:24)
The table's bread and wine form a complete meal for the Lord and priests, mirroring the
Lord's Supper. The bread represents Christ's unified body, the wine the New Covenant
and Kingdom. Originating with Melchizedek, these now emanate from Christ, who
shares Melchizedek's role.
THE GOLDEN CANDLESTICK OR THE MENORAH
The Hebrew word for a candlestick is 'menorah' (Strong's No. 4501). There are various
shapes, and the difference lies mainly in the number of branches in the candlestick.
Most have eight or nine branches, with four branches on each side and the servant
(middle branch) in the centre. This central branch lights all the others. Officially, it is
called an eight-branched menorah. The Jews light the menorah with its nine branches

during the Hanukkah festival to commemorate their freedom from Antiochus
Epiphanes. This feast commences on the 25th of Kislev, which coincides with our
Christmas, and lasts for eight days. Each day, a new candle is lit. At a similar time, it
coincides with the inauguration of the temple, or ‘the Feast of the Dedication’ (John
10:22). Our calendar differs by about three months from the Jewish calendar. Hanukkah
is celebrated during the darkest months of winter. It is, therefore, the ‘Feast of Lights’,
and the eight-branched menorah, with a central branch to light the others, epitomises
this.

2. The Seven-Branched Menorah

This type is also used in the synagogue on the Sabbath. It has a similar typological
meaning to the nine-branched menorah in the sanctuary of the tabernacle.
Gold
Everything within the sanctuary and the Inner Sanctuary is either covered with gold or
made of solid gold. This reflects the purity and the eternal promises we enjoy in Christ.

The Purpose
The purpose of the candlestick was to generate light. Light epitomises the life we
receive from Christ. The table and the candlestick appear to serve a similar purpose, as
both reflect Christ’s varied duties. Melchizedek brought forth bread and wine,
symbolising the resurrected life of the new creation, as portrayed by the candlesticks.
The candlestick is fuelled by oil, the latter reflecting the Holy Spirit. The raised
candlestick is used to disperse light from a high position.

The Position of the Candlestick
The table with the bread and the candlestick stood facing each other. Although they
reflect similar themes, they differ. The table in the north speaks of the resurrected and
elevated Christ (Romans 5:17). The candlestick in the south suggests Christ’s

humiliation on earth, and thus the candle in the dark place. This needs to be brightened.
There seems to be a correlation between the humiliation of Christ and the promised
light. Light bears witness to both life and victory, which is only accomplished through
Christ's death and resurrection. Life has its roots in death, and this is the essence of
rebirth (1 Corinthians 15:36). The Lord Himself was humiliated through His death on the
cross to enable Him to bring forth bread and wine (life). The same is true for any believer
who is part of Christ. Paul was the candlestick, or the bearer of light, but Christ is The
Light. Paul, as an apostle, was also humiliated. The candlestick reflects the light that
will brighten us through His humiliation and resurrection.

Hammered Gold
The candlestick had to be made from hammered gold (Exodus 25:31). This implies that
it was contoured from a solid piece of gold. The gold becomes denser through
hammering. The two main artisans, Bezalel and Aholiab, had a sketch of this in their
minds, and they hammered the solid piece into the menorah. The beating of the gold is
compared to the 'suffering' of the Lord Jesus. This constant beating did not remove any
gold but merely changed its form.

One Talent of Gold
We use the term 'talent' as a unit to measure the gold. We are unable to give the exact
weight or how it compares to our metric system, as measurements and weights change
regularly over time. However, the Hebrew word for talent is 'kikkar' (Strong's No. 3603).
This does not imply a unit but rather 'of one piece' or 'one part'. The word denotes
division, suggesting 'the other' rather than 'the one'. It does not indicate how large or
heavy the object is, but merely that it is of one piece. The word is also translated as
'valley' or 'plain' (Genesis 19:17, 25, 28, 29). A valley is flanked by two mountains, after
which the next valley starts (another talent). The candlestick is made from one piece of

gold; its exact weight and size remain unknown. Similarly, we can only guess the true
weight of the bronze laver. The reason is that they convey a greater spiritual meaning:
matters pertaining to the Spirit cannot be measured, for the Spirit is not restricted or
confined. The fluid quality of water, oil, and wine reflects the Spirit: these can be
weighed but not measured as such. Similarly, the cloud of smoke and fire has no
dimensions. Bezalel and Aholiab were inspired by God's Spirit to create these objects
(Exodus 36:1–2). They had insight into spiritual matters and made them precisely as
God instructed. We know more about the candlestick from sources other than the Bible.
The Romans built triumphal arches depicting the destruction and plundering of the
great Jewish Temple of Jerusalem. These show a carving of the menorah carried by
several men. We can discern a table with the showbread and a menorah the height of a
man. These are not the true candlestick or table from the tabernacle but those in the
temple during the life of our Lord on earth.

Light
According to John 1:5 the light shines in a dark and evil place, conveying our present
dark world that needs the light of God's Word. Christ is God's Word and the only true
Light. Jh. 8:12 John the Baptist bore witness to this Light, because the world was blind.
God's Word is only intended for the blind. Jh. 1:7 In John 9 a blind man is healed, and this
is a picture of an old man who needs to have his eyes opened. He can only notice the
Light once his eyes have been opened. In our time, this is still true – we can only
recognize the Light, or the Truth if we place ourselves is the Lord's hands. The Light is
certainly shining in our world, but the world refuses to believe this. They prefer to
aimlessly walk in the dark. The light is only projected to those who have had their eyes
opened, namely the believers. When John the Baptist bore witness to the Light nobody
appeared to be interested, because the world was blind. They thought that they could

see, but in fact they were blind. Jh. 9:40-41 The world refuses to have anything to do with
the Light. Besides, their unrighteousness suppresses the truth concerning the Light.
Rom. 1:18
‘And this is the condemnation, that light is come into the world, and men loved
darkness rather than light, because their deeds were evil.’ Jh. 3:19
The Light is accessible to any-one, but those who refuse to believe in Christ will not
share in it. When one questions such people concerning the Bible it appears that they
do not know or understand its Words. This confirms their blindness. This lack of
knowledge is their own doing and not the Lord’s. There is abundant Light for each of us.
The Light Inside
The light of the menorah was not visible in the court or outside the tabernacle. In the
court, we find the altar of burnt offering, and the bronze laver, which symbolizes Christ’s
death, resurrection and ascension. It deals with the cleansing of the believers.
We were once cleansed at the altar of burnt offering, and now we are cleansed daily by
the Lord.
The once only cleansing is embodied by the altar, and the daily cleansing at the bronze
laver. This cleansing enables us to become priests in accord with the new covenant.
1Pet. 2:9 Yet despite all the truths as symbolized in the court, there is no light to progress
in. This is only possible once we are purified by the Lord, that we can enter the
sanctuary. The way is through the door of the tent. Ex. 26:36 The altar and the laver are
after all connected to the door of the tent. Ex. 40:6-7 First of all God wants us to go
through the ‘bronze objects’ that reflects Christ’s work of redemption and our
unification with Him. After experiencing them, He allows us to walk in the Light. Many
believers today never reach the light of the menorah, because they are stuck at the
bronze objects. The people never entered the door of the sanctuary to share in the
blessings of the golden objects. They are the light of the menorah, the table with the
showbreads and the altar of incense.

The Seven Lamps
The seven lamps bear witness to the light and also the seven colours of the rainbow. The light relates to God’s multi-coloured (wide shining) wisdom. Eph. 3:10 It is of essence to grasp that sinners are righteous before God (once they are believers), but yet another hurdle to accept this simple truth as part of their own daily life experiences. Christ is the One who cleanses us, and He is also the One who will present us totally holy and faultless before God, with no blemishes. Col. 1:22 In the book to the Hebrews we read that once atonement for the nation has been procured, they do not need to be aware of their sin. Heb. 10:2 That is not a debatable issue, because it has been dealt with. Now we can look back at the altar of burnt offering and the bronze laver and see what it reflects. We can look back to it as part of our past, yet our present life still depends on it. Now we should be living in the ‘gold’ where the light is shining. The gold does not put us across as sinners, neither about our reconciliation, but about the person of Christ and what He accomplishes for us now. We are not seen as sinners, but priests in the Lord’s service. This is right inside the sanctuary! Once we are troubled about our sins and the sins of others we are handicapped and not fit to be servants in the sanctuary. In this case, we will remain in the court at the bronze objects. We are dependent on God’s grace, and once we realise this are we fit to live as priests after the order of Melchizedek, amongst the golden objects.
Its relevance:

Light and Fruit
The fruit of the olive (olive oil) produces light. The life of Christ on earth yielded eternal fruit, serving as the oil or light of the new covenant. When Christ’s Spirit shines within our lives, it also produces fruit. It can be said that the fruit of the menorah is its shining light! In three of Paul’s letters written from prison—Ephesians, Philippians, and

Colossians—many truths about Christ are revealed. Fruit and light are often mentioned
together.
Ephesians 5:8–14
These verses state that we once walked in darkness and were blind. Now, we are called
to walk in the light. The fruit (light) of the Spirit (menorah) glows in all that is truthful. In
the light, we discern what pleases the Lord. The definition of light is provided: everything
that becomes visible is light. Those who are asleep live in darkness. Believers are called
to awaken and live according to the light of God's Word. Then, the light of the menorah
will illuminate their path. The phrase "and Christ shall give you light" is a quotation from
Isaiah 60:1, where it says that the Lord's glory will shine upon us. This glory is Christ
Himself, and His light will penetrate the Church and its believers. Paul speaks of this
light:
"For God, who commanded the light to shine out of darkness, hath shined in our hearts,
to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2
Corinthians 4:6).
When God first speaks in the Bible, in Genesis 1:3, He declares that there should be
light to triumph over darkness. This shining light indirectly concerns the truth of the
glorified Christ. Unbelievers cannot discern this light or truth, for they have been
blinded:
"In whom the god of this world hath blinded the minds of them which believe not, lest
the light of the glorious gospel of Christ, who is the image of God, should shine unto
them" (2 Corinthians 4:4).
When we are born again, we become part of the Light, which cleanses us. As the Light
becomes a greater part of our lives, we produce more fruit. Light is directly linked to
fruit, as seen in the following passages:

Fruit	**Light**
Ephesians 5:9	Ephesians 5:8,9,13
Colossians 1:6,10	Colossians 1:12,13

Philippians 1:11	Philippians 2:15,16

The Living Word

“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst
of a crooked and perverse nation, among whom ye shine as lights in the world; holding
forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain,
neither laboured in vain” (Philippians 2:15–16).
From heaven, we are seen as lights shining in a crooked and perverse world. In
darkness, we hold a light to reveal hidden obstacles, and the light beaming ahead of us
is the living Word of God. The Word of God is the “word of life” (Philippians 2:16),
enabling us to understand things once hidden. The light first shines for us, as the Word
is “a lamp unto my feet, and a light unto my path” (Psalm 119:105). The world is
engulfed in darkness because it chooses blindness. Many believers do not progress
beyond the altar of burnt offering and the bronze laver, remaining entangled in their
impurities. They attempt to purify themselves, but their efforts are futile. By not allowing
the light to shine ahead, they stumble in the dark. When confronted with God’s Word,
they recoil because they are not stirred by the Scriptures. The only way to bear fruit is by
studying the Scriptures, which leads to fruitfulness. Studying them is not a waste of
time. When we rely on our own efforts, they are futile. If we continually reject this
“Light,” we become blind, refusing to accept the simple truths about Christ. The light is
not for our reconciliation but to teach us about Christ in His fullness. The choice is ours:
to linger at the bronze objects in the courtyard or to enter the inner Sanctuary. The veil
between the Sanctuary and the inner Sanctuary has been torn, granting us the boldness
to approach the throne of grace:
“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled
from an evil conscience, and our bodies washed with pure water” (Hebrews 10:22).

If we walk in communion with Christ, we walk in the light:
“The same came for a witness, to bear witness of the Light, that all men through him
might believe” (John 1:7).

Bearing Fruit
When we live in communion with the Word of God, we bear fruit. Good works apart from
God’s Word will not be rewarded:
“For the hope which is laid up for you in heaven, whereof ye heard before in the word of
the truth of the gospel; which is come unto you, as it is in all the world; and bringeth
forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God
in truth… that ye might walk worthy of the Lord unto all pleasing, being fruitful in every
good work, and increasing in the knowledge of God” (Colossians 1:5–6, 10).
To grow, we must increase our knowledge. Verse 12 tells us that our inheritance is to be
part of the light, the same light the world rejects. To receive the light is to receive life.
The terms “light,” “life,” “fruit,” and “glory” are interconnected. Thus, the light develops
within the believer’s life on earth. This light speaks of us but remains hidden from a
world that prefers darkness. We must walk in the light that bears witness to Christ’s
glory, reflecting God’s total radiance. We need to recognise the supremacy of Christ’s
resurrected life (Philippians 3:10).
We must understand the work He accomplished at the altar of burnt offering and the
bronze laver. Those who enter the Sanctuary will realise the truth of both Christ’s hidden
and revealed Kingdom. In the light of the menorah, they are equipped to study the other
objects of the Sanctuary.

Light in the Gospel of John1 & John 1:3–7
In this letter, clarification is needed. The light John saw relates to the Word of the Lord
(John 1:1). The word “you” refers to believers inside the Sanctuary.
• Fellowship directs us to the table with the showbread.
• Joy refers to the festive activity of sharing a meal.
• “God is Light” represents the menorah. We only notice the table with the showbread in the light of the menorah.

• “Fellowship is” is in the present tense, relating to what Christ accomplishes daily in our lives.
• “To walk in darkness” implies living in ignorance, stumbling over things that would be obvious if the light shone in our hearts.
• “As He is in the light” depicts Christ at the table with the showbread, evident in the light of the menorah.
• “Blood” is the life of Christ that cleanses us from all sin. Christ cleanses and purifies us daily, allowing us to approach God’s throne as cleansed people walking in the light.

Many are plagued by their conscience, continually lamenting their sinfulness, which soils their consciences and hinders spiritual growth. They focus on earthly issues and retreat to a life in darkness, unable to see themselves as clean. Christ has cleansed us, but the question is whether we allow Him to work in our lives. If we refuse Christ’s cleansing of our conscience, bad memories will trouble and weigh us down. We must decide whether our sins are wicked and need forgiveness. Otherwise, we eat from the tree of the knowledge of good and evil instead of the tree of life—a significant step backwards. Many theologians focus on our sinful past and daily sins, addressing everyone as guilty due to the old nature inherited from Adam. Dwelling on past wrongs makes us feel inadequate and doubts Christ’s work for us. In 1 John, the author assures us that we are continually cleansed in the light of the menorah, provided we remain in the Sanctuary and in fellowship with the Lord at the table with the showbread. In the light, we see ourselves as pure and perfect in Christ. Our feet are soiled daily by living in this world, but as long as we walk in the light, our daily cleansing need not concern us.

The Candlestick in the Book of Revelation

Revelation 1:12, 20

The seven candlesticks relate to the seven-branched menorah, symbolising the coming of the Light. This perfect Light is Christ and His complete work of redemption. The seven

candlesticks amplify the Light, which is the Word of God. A tongue is needed to spread
God's Word, like the wick of a fire that makes the candle burn. The Son of Man, Christ,
stood among the candlesticks (Revelation 1:13). The seven golden candlesticks also
represent the seven Churches. Revelation 2:1–3:22
This passage relates to Christ's hidden Kingdom from His resurrection until the
Millennium, when Satan is bound. It provides a synopsis of the history of the seven
Churches throughout the fifth and sixth dispensations. The candlesticks convey the
hidden Kingdom. The table with the showbread is in the Sanctuary, invisible to the world
at large, and accessible only to those who enter the Sanctuary with Christ (Hebrews
10:19–20). Early in Revelation 1:4, we read of the seven spirits before God's throne. In
this chapter, the seven spirits are the angels, stars, candlesticks, and Churches—all
one and the same.
A spirit remains invisible and intangible to us.
• Angels are serving spirits (Hebrews 1:13–14).
• Stars are heavenly objects, fitting the image of an angel. In Hebrews, the term
suggests someone hidden, invisible, or intangible.
• Candlesticks represent the Spirit working in us.
• The seven candlesticks reflect the seven Churches. Seven letters were written to
the seven angels (spirits) of the seven Churches. These letters spiritually reflect
the history of the Church from Christ's resurrection until the Millennium. The
seven spirits, stars, candlesticks, and angels all suggest Christ's hidden spiritual
Kingdom.

A Summary of the Tabernacle
The symbolic meaning of the tabernacle reveals Christ's hidden Kingdom in our present
dispensation. The Church was central in God's mind when He instructed Moses to build
the tabernacle, typologically representing our time. Jesus referred to the hidden
Kingdom (Matthew 13:11), explaining it through parables. The tabernacle was significant
during Israel's exodus from Egypt en-route to the promised land of Canaan. We have

been freed from the power of sin (Egypt), and through faith in Christ, we are declared righteous (Romans 3:24; Ephesians 1:7–8). Though free, we are still en-route to the heavenly Canaan. We are part of a better new covenant of grace, declaring the old covenant given to Moses obsolete. With confidence, we can approach the throne of grace (Hebrews 4:16), and God cares for us as He did for Israel in the desert. When we arrive in Canaan, our mortal bodies will be exchanged for new ones, not made by human hands (2 Corinthians 5:1).

Court
Here, we encounter the bronze altar of burnt offering and the bronze laver, which cleanse us daily. We are equipped as servants under the new covenant. The people were to progress to the Sanctuary.

Sanctuary
No bronze objects are found inside the Sanctuary; only priests were allowed entry, reflecting greater truths of our dispensation. Bronze is replaced by gold, symbolising eternal things. The objects inside the Sanctuary remain hidden from the world, which is oblivious to the heavenly calling we enjoy in Christ.
Spiritual Man and Man of Flesh
The Bible distinguishes between believers who live by the Spirit and those who indulge their flesh (1 Corinthians 3:1; Hebrews 5:11–14). Those who dwell on their sins remain immature, able to digest only milk, not solid food. They linger in the court, wrestling with their sinful flesh. God’s intention is for us to pass through the court and partake of the invisible things in the Sanctuary. Those who enter the Sanctuary view the earth differently, seeing themselves as distant from the world of sin, akin to being intoxicated with wine, free from the world’s misery and mishaps.

3. The Golden Altar of Incense

Exodus 30:1–10
This passage provides instructions for building the altar of incense and its implementation. Exodus 37:25–26

The altar of incense is brought to Moses to be fitted. Exodus 39:38; 40:4, 26

The Placement of the Altar of Incense

The altar was placed in front of the veil at the ark of the Testimony. The second veil separated the golden ark of the Testimony from the altar of incense. The fragrance of the incense permeated through to the ark of the Testimony in the inner Sanctuary. Four pillars stood in front of the ark, with the veil attached to them, forming the only partition between the altar of incense and the ark. While the old covenant was in place, the veil remained. The ark and the altar of incense faced each other. With the new covenant, the Sanctuary and the inner Sanctuary became one in Christ (Matthew 27:51; Mark 15:38; Luke 23:45; Hebrews 6:19; 10:20).

The Altar of Incense in Hebrews 9

This chapter places great emphasis on the positioning of the altar of incense and the ark of the Testimony (Hebrews 9:2–4).

• Verse 2: Paul mentions that the Sanctuary contained the table with the showbread in the north and the candlestick (menorah) in the south. The altar of incense is not mentioned.

• Verse 3: Behind the second veil was the inner Sanctuary.

• Verse 4: This verse lists the objects in the inner Sanctuary. In the Old Testament, only the ark of the Testimony is mentioned, but Hebrews 9 includes three additional objects:

A golden censer of incense

A golden urn (pot) with manna

Aaron’s staff that budded

In the Old Testament, the golden altar of incense is mentioned, but here it is referred to as the “golden censer of incense.” Since the altar of incense is not mentioned in verse 2, we can assume it is identified as the “golden censer of incense” in verse 4. The phrase “which had” in verse 4 comes from the Greek word echo (Strong’s No. 2192), indicating that the three objects are associated with the inner Sanctuary, though not necessarily located within it. The altar of incense was in the outer Sanctuary, as it was impossible for the priest to tend its fire daily if it were in the inner Sanctuary, which he could enter

only once a year. A cover protected the altar of incense, which was hollow, like the altar
of burnt offering (Numbers 16:46). The altar's fragrance permeated through the veil to
where the ark stood. Verse 8: The way into the inner Sanctuary was not yet open until
the High Priest (Christ) entered it. Christ accomplished this for us.

The Dimensions
The altar of incense was a square, one cubit by one cubit, with a height of two cubits,
formed by two cubits stacked vertically. The recurring theme of "two" appears
frequently in the tabernacle: the bottom half of the altar of burnt offering was covered
with a bronze network, unlike the upper part; the bronze laver consisted of a top and
bottom part; in the Sanctuary, the candlestick was in the south and the table with the
showbread in the north. Additionally, the altar of incense, with its double height, was
positioned between the candlestick and the table with the showbread. These "two
aspects" relate to Christ's Kingdom, which has an earthly dimension and a heavenly
aspect, currently hidden in heaven. This hidden aspect will be revealed at Christ's
second coming. However, the Scriptures speak of only one Kingdom, which will
ultimately encompass both heaven and earth:
"That in the dispensation of the fulness of times he might gather together in one all
things in Christ, both which are in heaven, and which are on earth; even in him"
(Ephesians 1:10).
For this reason, the Lord's Prayer is:
"Your kingdom come. Your will be done on earth, as it is in heaven" (Matthew 6:10). The
establishment of the new creation is already settled in heaven as part of God's
Kingdom. It will be known as the New Jerusalem, descending from heaven to earth, as
seen in John's vision. Then, His Kingdom will encompass the entire new creation. The
four horns on the altar of incense symbolise Christ's Kingdom, which will extend to all
four corners of the earth. Once a year, on the Day of Atonement, the horns were

sprinkled with the blood of the sin offering (Leviticus 16:18; Exodus 30:10). The same blood was sprinkled on the mercy seat of the ark. Thus, the same life was applied to both the altar of incense and the mercy seat. The ark of the Testimony represents the living Christ, and this same life is associated with the altar of incense. As believers, we are sprinkled with the living blood of Christ (1 Peter 1:2), sharing in the same blood, or life, and thus having fellowship with one another. This applies to all the objects in the tabernacle, as they are sprinkled with the same blood. As believers, we must enter the Sanctuary to become a pleasing fragrance to the Lord. Our works (fragrance) benefit us only if they reach the Sanctuary where Christ is seated. Works directed to the world outside the Sanctuary will not profit us. Only in the Sanctuary do we gain true knowledge of Christ through the table with the showbread (north) and the candlestick (south). We recognise both the hidden and revealed Kingdom of Christ. At the altar of incense, we are equipped to become a beautiful fragrance to the Lord: “For we are unto God a sweet savour of Christ” (2 Corinthians 2:15).

The Incense

No foreign incense was permitted on the altar (Exodus 30:9), indicating that we cannot choose which fragrances to offer. Similarly, we cannot choose how to worship God.

Worship does not stem from human intellect or works but from the new life we receive from Christ. To worship Him is to present ourselves to the Lord, a pleasing fragrance to Him (Ephesians 5:2). This fragrance represents worship or giving glory to God, like a prayer directed to His throne, as symbolised by the incense that permeated the ark of the Testimony. The incense was placed before the ark, thus before the Lord’s countenance. Under the new covenant, we stand directly before God’s throne, as the veil was torn in two when Christ rose from the dead.

The Ingredients of the Anointing Oil and the Incense

Exodus 30:22–38

The anointing oil and incense consisted of nine ingredients, symbolising the Spirit.

Similarly, the fruit of the Spirit comprises nine fruits:
“Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance”
(Galatians 5:22–23).
There are also nine gifts of the Spirit (1 Corinthians 12:8–10) and nine qualities of the
Spirit endowed to us:
“Faith, virtue, knowledge, temperance, self-control, patience, godliness, brotherly
kindness, charity” (2 Peter 1:5–8). Only priests were permitted to offer the incense,
explaining Uzziah’s sin (2 Chronicles 26:16–19).
Prayer and Incense
“Let my prayer be set forth before thee as incense, and the lifting up of my hands as the
evening sacrifice” (Psalm 141:2).
A prayer to God is regarded as a fragrance rising to Him. Every prayer, even a questioning
one, is a form of worship. When we ask something of our Lord, believing He will provide,
we acknowledge Him as our Saviour and High Priest. It is an honour for the Lord to care
for us, and He eagerly awaits our prayers. We do not receive the Lord’s blessing when
we attempt to cleanse our own sins, as He accomplished this at great cost. It is
blasphemy to think we can purify ourselves. The Lord achieved this once for all, never to
be repeated. Some prayers focus solely on personal needs and problems, troubling God
constantly. These are not true prayers, as the Lord will always provide for our needs,
even without specific requests. He cleanses our daily sins, and if our consciences are
burdened by them, He will remove that burden (1 John 1:9). 1 John 1:7 states that the
Lord cleanses us when we walk in the light. If we distance ourselves from our problems,
we can worship the Lord more effectively. Our primary aim should be to gain knowledge
of the Lord to worship Him better, not to interrupt Him with requests for things already
given.
Examples of unnecessary prayers include:
• Forgiveness of sins
• Being filled with the Spirit
• Reconciliation to Christ
These are not true prayers. It is discourteous to ask for things already granted. Our sins

have been forgiven and forgotten (Colossians 3:13). Why expose them again? We must dedicate our bodies to allow Him to fill us with His Spirit (Ephesians 5:18) and reconcile us to God (2 Corinthians 5:20). It is unnecessary to demand what we already possess:

“For the grace of God that bringeth salvation hath appeared to all men” (Titus 2:11). We must accept everything He has given and worship Him accordingly. A prayer aligned with Scripture is always one of thanksgiving (Philippians 4:6). To thank God is to worship and glorify Him (James 1:5). Prayers need not always be verbal; they can be our thoughts or way of life, making ourselves available to God. Serving God daily is also a form of prayer. The fragrance represents communion with God. Life involves breathing and producing sound, but the life God desires is not merely speaking but dedicating our lives to Him. God calls us to pray without ceasing (1 Thessalonians 5:17), meaning we live in constant dependence on Him, speaking to Him even through prayers of thanksgiving. Our life in Christ is a prayer directed to God.

Preaching and Incense

“But thanks be to God, who always leads us in triumph in Christ, and manifests through us the sweet aroma of the knowledge of Him in every place” (2 Corinthians 2:14).

Paul and Timothy were offered to God as a sweet aroma wherever He led them. God always grants them victory, and this victory is the fragrance of knowing and proclaiming Him. Spreading this knowledge is a daily conflict, causing opposition in the world. God’s Word, like a sword, separates material from spiritual matters (Hebrews 4:12). Silence avoids battle, but triumph comes from bearing witness to Christ. Paul asked believers to pray for him to proclaim the Gospel boldly (Ephesians 6:19). These words are a daily sweet fragrance pleasing to God, our fruit for eternity (Hebrews 13:15). God’s Word concerns unseen, spiritual matters:

“For we are unto God a sweet savour of Christ, in them that are saved, and in them that

perish” (2 Corinthians 2:15). Paul and Timothy were a sweet savour to Christ, both to the saved and those who rejected the Word. This fragrance relates to our speech or prayers. If people obey, it endows them with eternal life, and their words glorify Christ. The Lord sent prophets, knowing they would be ignored, yet His name was glorified (Isaiah 6:9–10). He sent Isaiah so that later, when judged, the people would have no excuse for their ignorance (2 Chronicles 36:15–16). God’s triumph is transforming a person burdened by sin into one fit to serve Him. His intention is for us to use our mortal bodies to become a sweet fragrance to Him. Everything that lives should praise the Lord (Psalm 150:6). This requires progressing beyond the bronze laver and altar of burnt offering to the altar of incense before God’s throne (ark). This was the path of the high priest on the Day of Atonement, passing the altar of incense en-route to the ark of the Testimony.

Gifts and Incense

“But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God” (Philippians 4:18).

The gifts Paul received were a sweet fragrance to God. We must give everything to the Lord, as He has a plan for them. The primary aim is to allow our bodies to be used as His instrument.

The Prayers of the Holy

Revelation 5:8

The Lamb in this vision is Christ, who conquered death. He is the Lamb that stands after being slaughtered and the “Lion from the tribe of Judah” (Revelation 5:5). The Lamb, worthy to open the Book, is the King who will reveal hidden truths to the world. What could be the words of the new song sung by the 24 elders? They are the prayers of the holy people, ascending as a fragrance to God (Revelation 5:8). It is evident that the 24 elders represent the Church, regarded as the “firstborn” with a heavenly destiny. Paul remarked:

“To the general assembly and church of the firstborn, which are written in heaven”
(Hebrews 12:23).
The Church should praise the Lord with one voice (Romans 15:6; Ephesians 5:19–20). In
Revelation 8:3–4, we see the bowl of incense, representing the prayers of the holy,
clearly linked to the golden altar of incense before the throne of the Lamb, for whom the
fragrance is intended. This altar was positioned in front of the ark of the Testimony
(Exodus 40:5), portraying Christ seated in heaven with grace until His return (Hebrews
4:16).

3. THE INNER SACTUARY

Iside we have the:
1. Golden Ark of the Covenant
2. Two stone tablets

1. The Golden Ark of the Testimony

When we enter the Sanctuary, we pass through the veil into the inner Sanctuary, where
we find the ark of the Testimony. The ark is frequently mentioned in the Bible:
• Exodus 25:10–22: Instructions for the ark.
• Exodus 37:1–9: The instructions carried out.
• Exodus 40:3: Defines the link between the ark of the Testimony and the veil.
The ark was partially covered by the veil, which pressed against it, implying that the veil
had to be drawn aside to enter the inner Sanctuary.
Exodus 40:20–21: The Testimony is the Word of God, embodied in the two stone tablets.
The tablets were housed in the ark, hence the name “ark of the Testimony.” The word
“ark” derives from the Hebrew aron (Strong’s No. 727), meaning “a chest or coffin”
(Genesis 50:26). The inner Sanctuary represents heaven itself, with the ark at its centre
reflecting Christ, who vacated the highest throne in heaven—the mercy seat, or throne
of grace (Hebrews 4:16).

The Dimensions
Exodus 25:10

The measurements of the ark are not entirely clear due to the use of half measures, but
they are in the proportions of 3 x 3 x 5 when doubled. This can be summarised as
follows:
• The lower half of the altar of burnt offering was enclosed in a brass lattice (grate),
with rings attached for poles. This lower half suggests the Church, still bound to
earth as “prisoners of Christ” (Ephesians 4:1, 8). The upper half signifies the
Church’s glorified state in Christ.
• The four horns of the altar point to Christ’s future earthly kingdom. Believers,
already part of heaven, are free and not trapped in the lower brass lattice.
• The bronze laver had two parts: a top and a bottom, representing the heavenly
and earthly aspects. The bottom half reflects Christ’s earthly position, filled with
water (God’s Word) from above.
• The candlestick (menorah) had two parts: the base raised the light on each
branch.
• The altar of incense was formed of two cubits in height.
• The table with the showbread was 1. 5 cubits high, with items placed on it
elevated, symbolising heaven.
The ark’s measurements (3 x 3 x 5) suggest grace (3) and the invisible (5), pointing to
Christ, hidden from the world yet seated on the throne of grace. The ark consisted of
two parts: a chest, 1. 5 cubits high (like the table with the showbread), made of shittim
wood plated with gold, symbolising Christ’s death and resurrection; and the mercy seat,
made of solid gold.

The Mercy Seat of the Ark
Exodus 25:17
The upper part of the ark, the mercy seat, was crafted from solid gold and placed atop
the ark of the Testimony. It represents Christ, now seated at God’s right hand in heaven.
According to Exodus 25:21–22, the ark pictures Christ, from whom God speaks. Initially,
God spoke through the two stone tablets placed in the ark by Moses. Subsequently, the
Lord spoke to Israel from the mercy seat, among the cherubim. Discussing the

cherubim on the ark requires brevity to avoid excessive detail. In summary, the cherubim, seraphim, and four living creatures in Revelation share a similar meaning, conveying the mysteries of the risen Christ.

The Cherubim

The word “cherub” remains untranslated in English Bibles, retaining its original Hebrew form (Strong’s No. 3742), represented by the letters 2-200-20. Hebrew words derive meaning from their letters and their sequence, and anagrams can reveal related concepts. Possible anagrams of “cherub” include:

- Baruch (20-200-2): Blessings
- Bechoor (200-20-2): Firstborn
- Chabar (200-2-20): To unite
- Rabach (20-2-200): Baked
- Berech (20-200-2): To kneel
- Rachav (2-20-200): A horseman riding
- Chavar (200-2-20): To live abundantly
- Becher (200-20-2): A dromedary with a hump

These anagrams centre on the concept of the firstborn. The true Firstborn, risen from the dead, is Christ, who holds the rights of the firstborn, including a double share (Deuteronomy 21:15–17). The Bible emphasises the firstborn son’s double inheritance, reflected in the numbers 2-20-200. The firstborn has exclusive privileges, such as priesthood and kingship, which cannot be shared. Christ inherits both the earth and the heavens. The firstborn receives abundant blessings (baruch) and must kneel (berech) to unite (chabar) heaven and earth. The horseman and carriage symbolise the Firstborn, the King, descending in glory on a white horse (Revelation 19:11), where a horse denotes kingship (Zechariah 10:3).

The Firstborn

The cherubim depict the Firstborn of the new creation. The word “cherub” is obscure because it deals with hidden matters. Satan was also called a cherub: “Thou art the anointed cherub that covereth… thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire” (Ezekiel 28:14).

Thus, a cherub can represent either Christ or Satan. Similarly, symbols like a lion, snake,

or eagle can depict either. These symbols express a person's character. For example:

• The "old snake" is Satan, ruler of this world (Revelation 12:9).

• The "new snake lifted on the pole" is Christ, Ruler of the new creation (John 3:14).

• A lion can represent Satan (1 Peter 5:8) or Christ (Revelation 5:5–6).

• An eagle represents Christ, King over the new heaven and earth (Exodus 19:4).

A cherub is not an angel, as some believe. The word's meaning is unclear, and relying on Hebrew alone does not clarify it. The word "angel" (Hebrew: malach, messenger; or melech, king) denotes a spirit, invisible and intangible. Assuming a cherub is an angel leads to a dead end.

Cherubim in the Garden

The first mention of cherubim is in Genesis 3:24, where they guarded the Garden of Eden and the tree of life. Similarly, in the tabernacle, cherubim guarded the ark of the Testimony, from which life emanated, like the tree of life. Their role was to prevent ineligible people (sinners) from accessing the tree. In Revelation 22:2, the tree of life reappears in the New Jerusalem, accessible to the new household.

Cherubim in the Tabernacle

The cherubim overlooked the mercy seat and were woven into the curtain facing it (Exodus 25:18; 26:1, 31). The curtain was made of fine linen in white, heavenly blue, purple, and scarlet, with cherubim stitched on it. The entrance to the court and the tabernacle door were also fine linen in similar colours but without cherubim (Exodus 27:16; 26:36). From outside, the cherubim were invisible, but inside the Holy of Holies, they adorned the veil, mercy seat, and ceiling curtains. The colours—white, blue, purple, scarlet, and gold—with white linen as the background, depict Christ's heavenly position.

The Mercy Seat and the Cherubim

There is debate about the number of cherubim on the mercy seat. Most assume two, but there may have been four. Consider:

The altar of incense had four rings for stability during transport, though only two are

mentioned explicitly (Exodus 30:4). By analogy, the ark's mercy seat may have had four
cherubim:
"And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in
the two ends of the mercy seat" (Exodus 25:18).
Compare with:
"And two golden rings shalt thou make to it under the crown of it, by the two corners
thereof, upon the two sides of it shalt thou make it" (Exodus 30:4).
The Hebrew word for "two" (shenayim) can mean "a pair" or "sets." If translated as
"pairs," Exodus 25:18 suggests four cherubim, one at each corner of the mercy seat, like
the four horns on the altar of burnt offering (Exodus 27:2).
"And I will meet with thee, and I will commune with thee from above the mercy seat,
from between the two cherubims which are upon the ark of the testimony" (Exodus
25:22, Young's Literal Translation).
This implies God speaks from between two pairs of cherubim. In Ezekiel, four cherubim
are typical (Ezekiel 1, 10), as are the four living creatures in Revelation 4, except in
Solomon's temple, where two cherubim of olive wood covered in gold were used (1
Kings 6:23–28). Christ is revealed through four attributes in the Gospels: humiliated in
Mark and Luke, glorified in Matthew and John. Similarly, the four cherubim (two pairs) in
Ezekiel 1 and 10 and the four living creatures in Revelation 4 reflect these aspects.
Ezekiel 1"As I was among the captives by the river of Chebar, the heavens were opened,
and I saw visions of God" (Ezekiel 1:1).
Chebar (Strong's No. 3529, 200-2-20) means "to unite" in Hebrew. At Chebar, Ezekiel
experienced a uniting of the visible and invisible. Visions concern spiritual, invisible
matters, uniting heaven and earth.
"In the fifth day of the month… the word of the LORD came unto Ezekiel the priest… by
the river Chebar… And I looked, and, behold, a whirlwind came out of the north, a great
cloud, and a fire infolding itself, and a brightness was about it, and out of the midst
thereof as the colour of amber, out of the midst of the fire" (Ezekiel 1:2–4).

The whirlwind from the north, where God’s throne resides (Isaiah 14:13), and the cloud
and fire symbolise the Spirit. At Chebar, the visible and invisible united.
“Also out of the midst thereof came the likeness of four living creatures. And this was
their appearance; they had the likeness of a man. And everyone had four faces, and
everyone had four wings. And their feet were straight feet, and the sole of their feet was
like the sole of a calf’s foot: and they sparkled like the colour of burnished brass. And
they had the hands of a man under their wings on their four sides; and they four had
their faces and their wings. Their wings were joined one to another; they turned not
when they went; they went everyone straight forward” (Ezekiel 1:5–9). These visions are
abstract but studying them reveals their meaning. God’s throne is surrounded by light:
“He is the Father of lights, with whom is no variableness, neither shadow of turning”
(James 1:17).
The four living creatures had faces of a man, lion, ox, and eagle (Ezekiel 1:10), similar to
John’s vision in Revelation 4.
Verses 11–21: The “wheels” symbolise rebirth, from the Hebrew ophan (Strong’s No.
212), meaning “to turn” or “turn back.” Rebirth involves turning away from the old life.
The term gilgal (Strong’s No. 1537) has a similar meaning, linked to circumcision at
Gilgal, symbolising rebirth. Ezekiel saw the glory of the Lord:
“This was the appearance of the likeness of the glory of the LORD” (Ezekiel 1:28).
See also Ezekiel 3:23 and 8:4. This vision symbolically represents Christ’s glory in His
hidden Kingdom, relevant to our time. If we cannot discern God’s glory in these visions,
they hold no significance. The cherubim portray Christ’s roles in the Gospels:
• A lion from the tribe of Judah (Revelation 5:5).
• The ox of God (1 Corinthians 9:9).
• A man (1 Corinthians 15:47).
• An eagle (Exodus 19:4).
Isaiah saw the Lord on a high and an exalted throne, with seraphim above. Ezekiel also
saw Him on a throne with cherubs with wheels. Their visions were not the same, yet
they expressed a similar concept/sentiment.

In the New Testament there are various portrayals of Christ as articulated by the many writers. Every disciple in the New Testament experienced Christ differently, and yet their Message persisted in perfect harmony. We should address the similarities of the Gospels.

Ezekiel 10

In this chapter, we again find the cherubim in glory, with distinctive wheels:

“And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves” (Ezekiel 10:22).

The appearance of the cherubim in chapters 1 and 10 is identical:

“Then I looked, and behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in my sight” (Ezekiel 10:1–2).

Cherubim are similar to seraphim, as both carry glowing coals (Isaiah 6:6):

“Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court. Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD’s glory” (Ezekiel 10:3–4).

In Ezekiel 10 and 11, we find a description of how the glory of the Lord (the cherubim on wheels) departed from the temple to the mountain east of Jerusalem (Ezekiel 11:23).

This is the first mention of Mount Zion (the Mount of Olives) in the Bible. The mountain is not named in this passage, as it conveys a symbolic and hidden meaning. This vision depicts the risen Christ, who ascended to heaven from the Mount of Olives. He left the temple, feeling unwanted. Symbolically, He is now outside Jerusalem, as the people rejected Him. The last time He was seen on earth was on this mountain, and He will return to the same place from which He ascended. This time, He will rescue those who

call on His Name (Zechariah 14:4). Christ's Kingdom is hidden from the world today, and
the literal Zion (Kingdom) cannot be seen (Hebrews 12:18):
"And every one had four faces: the first face was the face of a cherub, and the second
face was the face of a man, and the third the face of a lion, and the fourth the face of an
eagle. And the cherubims were lifted up. This is the living creature that I saw by the river
of Chebar" (Ezekiel 10:14–15).
Here, the cherubim had the faces of a cherub, man, lion, and eagle. The face of the
cherub in Ezekiel 1 resembles the face of an ox in Ezekiel 10.

The Seraphim

The seraphim and cherubim are identical. Both are depicted as winged snakes. In
visions, they appear around the throne of God or the mercy seat, which represents
God's throne. There are no literal cherubim or seraphim in heaven, but they convey a
spiritual message. Their descriptions in the Bible vary.
Let's examine where they appear:
Numbers 21
This is the first appearance of the word "seraphim" in Scripture. The Hebrew word
appears seven times, meaning "poisonous" or "fiery":
"And the LORD sent fiery serpents among the people, and they bit the people; and
much people of Israel died… And the LORD said unto Moses, Make thee a fiery serpent,
and set it upon a pole: and it shall come to pass, that every one that is bitten, when he
looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole,
and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of
brass, he lived" (Numbers 21:6–9).
The term "fiery serpents" or snakes is serafim nachashim (Strong's No. 8314 and 5175)
in Hebrew. Both "brass" and "snake" derive from the Hebrew nachash, with similar
meanings.
In Numbers 21:8, the word is translated as "fiery":
"And the LORD said unto Moses, Make thee a fiery [serpent], and set it upon a pole."
In Hebrew, "serpent" is not explicitly written; only "fiery" or seraphim appears. When
God instructed Moses to make a "fiery" or seraphim, Moses crafted a brass serpent.

This was his interpretation of the “fiery” seraphim. Thus, the seraphim resembles a
snake, with brass evoking fire due to its similar colour. A snake and brass share the
same Hebrew root (nachash).
“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be
lifted up” (John 3:14–16).
The raised seraphim or brass snake is a type of the exalted, glorified Christ seated at
God’s right hand. Those who believe in the Exalted One receive everlasting life.
Isaiah 6
Verse 1 - In the year King Uzziah died, Isaiah saw the Lord sitting on a high and exalted
throne, His train filling the temple.
Uzziah means “Jehovah is power.” When King David sought to return the ark to
Jerusalem, Uzzah died (2 Samuel 6). We can compare Uzziah (Isaiah 6) and Uzzah (2
Samuel 6). When David became king, he aimed to retrieve the ark, but it led to
frustration. Uzzah, a carrier of the ark, touched it to prevent it from falling when the oxen
stumbled and died as punishment. The oxen represent Israel, stumbling under the law’s
burden. Peter noted that the law’s yoke was too heavy for Israel (Acts 15:10). The ark’s
burden is too heavy for us all. In Isaiah 6, the ark represents the “high and exalted”
throne of the Messiah. Uzzah’s attempt to save the ark cost him his life, symbolising
believers who encounter the living Christ or the ark. They lose their old life for a new one
in the new creation. We must follow the path of Jesus, despised and dying for Israel:
“But his citizens hated him, and sent a message after him, saying, We will not have this
man to reign over us” (Luke 19:14).
Anyone who touches the ark of the Testimony or Mount Zion will die. This may seem
harsh, but it is God’s way. When united with Christ, we shed our old lives for a better
one. Uzzah will surely be part of the new creation. Israel rejected the Lord as king, so
Uzzah (the king, or Jesus) died to save the ark (God’s throne). The ark remained
untouched, but those who dared touch it faced consequences. Ahio, Uzzah’s brother,

lived. Uzzah, the king (Jesus), died, while Ahio, symbolising the risen Christ's priesthood, lived. Together, they represent Melchizedek, both high priest and king. In our dispensation of grace, Christ is our High Priest, with His earthly kingship deferred (Psalm 2). The death of King Uzziah in Isaiah 6 depicts the rejected Messiah, "outside the camp." Isaiah saw the Lord on an elevated throne in heaven, not Jerusalem, reflecting the hidden Kingdom seen by faith:
"But we see Jesus… crowned with glory and honour" (Hebrews 2:9).
The world cannot see Christ, but we see Him as the exalted One, like Isaiah. In Isaiah 6:1, "his train filled the temple" refers to the hem of His garment, symbolising the glory or kingdom of a king. Here, the hem is confined to the temple, indicating that Christ's Kingdom is currently limited to heaven, not earth. The temple's court, representing earth, is not mentioned. Similarly, in Revelation 11:1–2, only the temple is measured, not the court (earth), as the nations await the tribulation. In the future, during the Millennium, Christ's Kingdom will extend to the court, filling the earth.
In the Old Testament, our dispensation's mystery was not clearly revealed but was hidden in symbols, parables, or visions, as in Isaiah's time. He saw the seraphim, picturing the exalted Christ at God's right hand.
Verse 2
The seraphim Isaiah saw resembled the fiery serpent Moses made in the desert, the only prior mention in the Old Testament. Isaiah had reason to fear death, like the Israelites bitten by serpents. The seraphim had wings and appeared above God's throne. Wings symbolise spiritual, invisible, heavenly things. Angels are depicted with wings, not for flying but as symbolic in art. For example, Hermes had wings on his ankles, symbolising swiftness, not flight. A snake represents the power of the visible, material world. A winged snake depicts spiritual power, ruling both visible and invisible realms, with wings signifying a heavenly aspect.
Verse 3: The seraphim glorified the One on God's throne.
Verse 5: Isaiah saw the King, the Lord of hosts, a rare direct reference to the Lord as

King. Isaiah saw Him as the hidden King and feared death due to his unclean lips.
Verse 6: A winged seraphim took a glowing coal from the altar and touched Isaiah's lips,
imparting the fire of the fiery snake, or God's glory. After this, Isaiah spoke to the people,
but they refused to listen.
Verses 9–10: The Lord often quoted these verses, applying them to our dispensation
(Matthew 13:13–14). Today, we face similar hostility while His Kingdom remains hidden
in heaven.
Isaiah 14:29
"Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken:
for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery
flying serpent."
The word "serpent" aligns with seraphim. While Ahaz ruled Israel, they posed no threat
to the Philistines. The serpent's root is the "house of David," from which a basilisk
(poisonous adder) will come, to be feared. Later, King Ahaz, the dragon or seraphim (a
picture of Christ), will come. Christ will be the final Ruler of the visible world,
threatening the emerging Palestinian state or Babylon.
The cherubim and seraphim are summarised as follows:

Cherubs	**Seraphim**
Gen. 3:24 They are at the tree of life	Num. 21:6,8 The Seraphim is seen as a fiery snake
Ex.25 They surround the mercy seat	Is. 6:2,6 The seraphim had wings
Ezekiel 1 & 10 He saw the glory of God	Isa. 14:29 Here the Seraphim directs us to Christ coming to earth
Satan is chosen as a cherub in Ezek. 28:14	

<u>The Four Living Creatures</u>
"And the first beast was like a lion, and the second beast like a calf, and the third beast
had a face as a man, and the fourth beast was like a flying eagle. And the four beasts
had each of them six wings about him; and they were full of eyes within: and they rest
not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is

to come. And when those beasts give glory and honour and thanks to him that sat on the
throne, who liveth for ever and ever” (Revelation 4:7–9).
To understand this vision, we must compare it with the cherubim and seraphim. The
Book of Revelation, as the final book of the Bible, builds on Old Testament descriptions
of seraphim and cherubim around God’s throne, which share a similar meaning. The
visions in Isaiah 6, Ezekiel 1 and 10, and Revelation 4 converge. The four creatures have
faces of a lion, calf, man, and flying eagle, closely resembling Ezekiel 1 and 10. These
creatures are not real but symbolic, designed to confound those who scorn the Bible.
They express the character of the One on God’s throne, symbolising His hidden
Kingdom. Isaiah and Ezekiel saw similar visions of the throne, reflecting the qualities of
the One seated there. In Revelation 13, two beasts emerge from the sea and earth,
incomprehensible without typological knowledge. They are not real but foreshadow
future events. Similarly, the four living creatures symbolise something:
In Isaiah 6, the seraphim say, “Holy, holy, holy is the Lord of hosts.”
In Revelation, they say, “Holy, holy, holy is the Lord God Almighty.”
The glory of the Lord is evident in the visions of Isaiah, Ezekiel, and John. They cry “holy,
holy, holy” three times, signifying past, present, and future. The seraphim and cherubim
speak of the Lord’s glory, not addressing the outside world. The cherubim on the mercy
seat faced each other, focused on the One on the throne, the central theme of worship.
Their voices reach the Lord from all four corners.
The comparisons of the visions as seen in the Gospels:

Gospel	**Matthew**	**Mark**	**Luke**	**John**
Ezek.1:10	Lion	Ox	Man	Eagle
Ezek.10:14	Lion	Cherub	Man	Eagle
Rev.4:7	Lion	Calf	Man	Eagle
Ex.26:1	Blue – **King**	Purple **- Servant**	Scarlet **- Man**	White **- God**

In the tabernacle, we are familiar with the colours blue, purple, and scarlet on white

linen. There is a strong resemblance between these colours, the four living creatures,
and the titles of the Lord as portrayed in the Gospels.
The lion represents the King of Heaven. He descended from heaven as the second
Adam (1 Corinthians 15:47). The colour blue suits the King of Heaven. The phrase
Kingdom of Heaven appears more than 30 times in the Gospel of Matthew.
The man is the Son of Man (Adam). Christ will claim all His earthly titles. Adam means
red and originates from the dust of the earth (Genesis 2:7). Scarlet or red is the colour of
man and represents the works of man in accordance with the old creation. The Gospel
of Luke portrays Him as Man.
The ox or calf is the image of the Servant. When we blend the colours red and blue, we
get purple, the colour of the Mediator. Christ is the mediator between God and man on
earth. The Gospel of Mark depicts Him as such.
The eagle is a picture of the Son of God, now our High Priest in heaven. The Lord is
portrayed as the Son of God, clothed in white linen. On the Day of Atonement (Leviticus
16), the high priest wore white linen, symbolising the risen Christ. Similarly, the word
“white” derives from the Hebrew levonah or laban (incense). White conceals all the
colours of the rainbow, representing our unity in Christ. Through this colour, we can
picture God, who sustains all creation. The Gospel of John depicts Christ as such.
In Matthew, we come to know the Lord as the King of heaven, and in Mark as the
Servant. The first is in an exalted position, the second in a humbled capacity. These two
oppose each other, like the two cherubim on the mercy seat.
In Luke, the Lord appears as man, but in John as the exalted Christ. Here, a similar
pattern emerges. They correspond to another pair of cherubim facing each other. Thus,
there are two pairs of cherubim.
We have considered the various capacities of the Lord in the four Gospels. We must not
be misled into thinking He had four distinct tasks. No, He unites everything in Himself.
The four roles are merged into one Person.
Four and One

The mercy seat reflects the risen and glorified Christ. To reach the Lord in the inner
Sanctuary, the high priest had to pass through the veil, which was supported by four
golden pillars (Exodus 26:32), symbolising the path from the four to the "One." In
Genesis 2:10, we read of a river in the centre of the Garden of Eden, originating from the
"inner Sanctuary" and forming a delta of four rivers. The source of life is God's throne,
and the Garden of Eden illustrates this when the four rivers unite (chabar). The Two

2. The Tablets of Stone

Deuteronomy 10:1–5
The word "Deuteronomy" means "the second law." The Book of Deuteronomy was
written by Moses shortly before his death, possibly on the day he died on Mount Nebo.
He reflects a second time on everything that happened to the people and reiterates
what God told him. Why the repetition? The repetition of the law symbolises the new
(second) covenant, a theme common throughout the tabernacle:
"He taketh away the first, that he may establish the second" (Hebrews 10:9).
Those with insight into biblical typology will understand the significance of the tearing of
the veil in the New Testament. The key theme is that the two became one, as the first is
fulfilled in the second. The inner and outer Sanctuary became one when the veil was
torn in two as Christ died. Moses made two sets of stone tablets because he broke the
first set at the foot of the golden calf. He was instructed to make a special ark of shittim
wood to safely house the "second set" of stone tablets. The ark's measurements were
1½ x 1½ x 2½ cubits. From Deuteronomy 10:5, it appears that Moses' ark was later
placed in the tabernacle. Subsequently, the ark was plated with gold, and the mercy
seat was placed on top. When Moses wrote Deuteronomy, the original ark was in the
tabernacle. The broken first tablets reflect the old covenant, of which Moses was an
advocate. These were replaced by a new set, placed safely within the ark of the

tabernacle. This new set (second set of tablets) can be compared to God's Word finding
a home in our hearts (inward parts; Jeremiah 31:31–33).
The old stone tablets were broken and replaced by new ones, symbolising the new
covenant (Hebrews 8:10). Shittim wood represents the old covenant, while the gold-
plated ark reflects the new. Again, we see the old and new together. The Lord came with
God's Word in His heart, covered in gold, reflecting the glory He had as the Father's
firstborn:
"He was full of grace and truth" (John 1:14).
The dimensions of the tabernacle follow the proportions 3 x 3 x 5, as previously
discussed.
Two times five (5 + 5)
Christ removes our dualistic world and makes it one. Moses received two sets of stone
tablets, but they represent one law. God's teaching (Torah) came in two parts, testifying
that the two will become one. The Ten Commandments were written on two stone
tablets, likely five on each. The first veil draping the tabernacle consisted of ten
curtains, sewn into two sets of five (Exodus 26:1–3). These curtains were joined with two
sets of 50 golden loops (Exodus 26:5–6). Christ is like a loop that binds all things
together. Again, we encounter the pairs of 5 & 5 and 50 & 50, reflecting the two stone
tablets hidden in the ark. The curtains were united to become one.
God spoke twice: first in the old covenant, then in the new. The tearing of the veil ended
the division. By placing the stone tablets within the ark, they became one. Christ's work
is succinctly expressed:
"For he is our peace, who hath made both one, and hath broken down the middle wall of
partition between us" (Ephesians 2:14).

<u>The Golden Calf</u>
Initially, the first tablets of stone broke when Moses saw the golden calf (Exodus 32:19).
This calf was made by Aaron, the high priest, while Moses was on Mount Sinai. The
young calf represents the second generation. The bull signifies "God," the source of life

and fertility. The Egyptians had a sacred bull, Apis. Israel was called from Egypt as both
the son and the firstborn. However, the nation moulded the calf (the “son”) to represent
a new generation or new creation, as epitomised by the golden calf, which caused great
conflict. The golden calf reflected the risen Christ, who procures the new covenant. The
stone tablets broke when Moses saw the golden calf (the risen Christ), implying that the
old covenant became invalid with the arrival of the new. The new pair of stone tablets
was hidden in the ark of the Testimony, away from the people. The law of sin and death
is abolished through Christ, the Spirit of Life:
“For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and
death” (Romans 8:2).
In the history of 1 Kings 12:25–33, we encounter two calves again. This occurred when
the ten and two tribes of Israel split. Jeroboam, an Ephraimite, led the ten tribes,
deeming it impossible to coexist with the two tribes. Rehoboam sought to rule and
burden the people further:
“My father laid on you a heavy yoke; I will make it even heavier. My father scourged you
with whips; I will scourge you with scorpions” (1 Kings 12:11).
This prompted the ten tribes to choose Jeroboam and abandon Judah under Rehoboam.
Instead, they worshipped God at Dan (in the north) and Bethel (in the south). They
deemed the two calves suitable to replace the two stone tablets in the ark. Both Bethel
and the Church mean “house of God” (1 Timothy 3:15; Hebrews 3:6). Dan implies
“judge,” embracing the duties of the firstborn. The tribe of Dan is often linked with
Ephraim, the firstborn. Symbolically, the ten tribes represent the Church today, and the
two golden calves reflect Christ, worshipped at Dan and Bethel, replacing the two stone
tablets.
Jeroboam held a great feast in the eighth month, coinciding with the Day of Atonement
and the Feast of Tabernacles, typically in the seventh month. The Church celebrates the
eighth day, symbolising God’s new creation, rather than the seventh. This will be

discussed later in my notes on the Sabbath day. Aaron likely understood symbolism more deeply than we might assume. The golden calf, denoting the new covenant, brought great joy but also led to many deaths. Similarly, there was joy when David transported the ark, but Uzzah died (2 Samuel 6). Scripture often carries a deeper meaning than the obvious. The Law Written in Their Hearts

The purpose of the ark was to protect the law within its chest, preventing it from breaking again. The old covenant is discarded, but the new will endure forever (Jeremiah 31:33). The Lord advocates the new covenant, which resides within Him. He meditates on it day and night (Psalm 1:2). Thus, the ark represents Christ, who lived on earth, learned obedience through suffering, and remained steadfast (Hebrews 5:8). God declared Christ righteous, and He now sits at His right hand (Hebrews 8:1). This is the fundamental message of the tabernacle and why Psalm 110 is the most frequently cited Old Testament chapter in the New Testament.

Besides the Book of Hebrews, other books mention the ark. In Romans 3:25, the word "propitiation" is used:

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Romans 3:25).

This word stems from the Greek hilasterion (Strong's No. 2435), which appears again in Hebrews 9:5, unmistakably translated as "mercy seat," referring to the risen Christ.

Everything in the tabernacle, especially elevated objects, points to Christ: the top part of the bronze laver filled with water, the horns of the altar of burnt offering, the offerings above the bronze network, the bread on the table, and the light above the candlestick.

Their primary purpose is to portray the risen Christ. The snake (seraphim) Moses lifted in the desert also represents the risen Christ:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14).

In today’s synagogues, Torah scrolls are stored in a closet or chest, reflecting the ark, as instructed in Deuteronomy 31:26:

“Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.”

The old covenant is a witness against the people (John 5:45), serving as a death warrant (2 Corinthians 3:7).

The following passages confirm that only two stone tablets were inside the ark:

“There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt” (1 Kings 8:9; 2 Chronicles 5:10).

“And in it have I put the ark, wherein is the covenant of the LORD, that he made with the children of Israel” (2 Chronicles 6:11).

The Objects at the Ark

Exodus 25:16

There are misunderstandings regarding the objects in the inner Sanctuary. It is clearly stated that only two stone tablets were inside the ark, but then we read in Hebrews 9:2–4:

“For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the Sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant plated round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant.”

The Greek word “wherein” implies that Aaron’s staff and the pot with manna were not inside the ark but can be associated with it in the Sanctuary. They need not be inside the inner Sanctuary. The Greek word en (Strong’s No. 1722) appears frequently in the New Testament. In Ephesians 2:6, it is used where we read that we are “with” Christ in the heavens. Clearly, the word is not used literally but suggests our unity with Him in heaven.

The two stone tablets were inside the ark, while the staff and manna were placed beside it, not inside it, in front of the ark, before the veil.

4. THE OBJECTS AT THE ARK

They are the
1. pot with manna
2. Aarons staff
The Golden Censer for Frankincense
The Staves of the Ark

1. The Pot with Manna
“And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay
it up before the LORD, to be kept for your generations” (Exodus 16:33).
In Exodus 16, it says that bread (manna) fell from heaven. Some of the manna collected
was placed at the ark of the Testimony as a reminder of the true Bread of Life or His
Word (John 6:51, 63). It portrays the life we received in the desert. The desert reflects
death and the law. God gave the law to Moses in the desert to teach the people about
His judgement and the death it causes.
Manna (Strong’s No. 4478) implies “what is this?” because the people did not know
what it was (Exodus 16:15). It represents the true Life, ensuring their survival in the
barren desert. The mercy seat atop the ark conveys a similar message, and together
they reflect our Lord’s role as High Priest. Christ became the High Priest through the
power of an indestructible life (Hebrews 7:16, NIV).
The light of the menorah opened our eyes, and now we can experience the immense
power we have in Christ:
“And what is the exceeding greatness of his power to us-ward who believe, according to
the working of his mighty power, which he wrought in Christ, when he raised him from
the dead, and set him at his own right hand in the heavenly places” (Ephesians 1:19–
20).
The manna belonged with the ark of the Testimony, reflecting the life found in God’s
Word. Israel was wholly dependent on the manna while sojourning in a lifeless desert.
This new life became available to Israel once the veil was torn. With Christ’s death and
resurrection, we enjoy true life, even while trapped in the desert en-route to the heavenly
Jerusalem:
“Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it

abideth alone: but if it die, it bringeth forth much fruit" (John 12:24).
Put differently, if the veil had not torn with Christ's death, the pot with manna would not have been accessible to the people. The pot into which the manna was placed represents man (1 Corinthians 14; 2 Corinthians 4). Our earthly vessel (pot) must be filled with God's Word. If filled with His Word, He ensures we are faultless before the throne of grace. The pot can also be filled with "water," which is transformed into wine.
This implies that God's Word is dependable, like an effervescent well bubbling with water.
It can also be said that the High Priest, after the order of Melchizedek, brought forth bread (manna) and wine (water changed into wine; Genesis 14:18).
Gideon's vessel was filled with oil, and when it broke, great judgement descended on his enemies, and he conquered them. The treasure inside the vessel reflects the life of the risen Christ:
"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Corinthians 4:7).
The vessels are perishable, but God's living Word remains immortal. The treasure inside the vessel—oil, water, wine, manna, or fire—is a type of the Spirit or Christ. The pot with manna was not inside the inner Sanctuary but belonged beside it.

2, Aaron's Staff
"Speak unto the children of Israel, and take of every one of them a rod…: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi:
…And thou shalt lay them up in the tabernacle of the congregation before the Testimony, where I will meet with you" (Numbers 17:2–4).
"Before the Testimony" refers to Aaron's staff, laid in front of the ark, shielded by the veil. The ark is considered the Testimony, containing the two stone tablets. The Testimony is where God met His people, and Aaron's staff suggests "man" in communion with God. Christ, a type of the High Priest after the order of Melchizedek, is now seated on the throne of grace, between the cherubim. Presumably, Aaron's staff

was placed in the Sanctuary in front of the veil, reflecting our privileged position.

“And it shall come to pass, that the man’s rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you” (Numbers 17:5).

“The budding staff would put an end to all opposition” (murmuring; Hebrews 6:16).

“And Moses laid up the rods before the LORD in the tabernacle of witness. And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds” (Numbers 17:7–8).

In effect, Aaron’s staff transformed into a candlestick or almond tree. The candlestick is a picture of the Light of the World. The budding staff represents Christ’s resurrection from the dead. What was once a dead piece of wood came to life.

“And the LORD said unto Moses, Bring Aaron’s rod again before the Testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not” (Numbers 17:10).

The staff was placed beside the inner Sanctuary as a reminder to the people, though for how long is unknown. The staff belongs with the ark because it reflects the immortal life of Christ and His priestly duties. This applies to all objects in the Sanctuary. In the Book of Numbers, only the true high priest is called for. The staff that budded is the one the Lord chose, pointing to Christ’s resurrection from the dead. This power is the indestructible life granted to us through His resurrection (Hebrews 7:16). As mentioned previously, the almond tree symbolises the Spirit, with roots growing in this new life.

There is a direct connection between Aaron’s staff, which became an almond tree, and the golden candlestick with almond blossoms and buds, standing in front of the veil in the Sanctuary.

3. The Golden Censer for Frankincense

The golden censer is also mentioned in Hebrews 9:4. It was not inside the ark of the

Testimony but in front of the veil on the altar of incense. We cannot assume from this
verse that the golden pot was inside the inner Sanctuary. It was in the Sanctuary on top
of the altar of incense, but its fragrance permeated the inner Sanctuary.

4. The Staves of the Ark

1 Kings 8:8 and 2 Chronicles 5:9

“And they drew out the staves, that the ends of the staves were seen out in the holy
place before the oracle, and they were not seen without.”

In Exodus 25:15, we read that the staves had to remain in the rings of the ark, and the
people were forbidden to remove them. In 2 Chronicles 5 and 1 Kings 8, the staves
pushed against the veil. This meant that the staves daily testified to the high priest that
the ark was secure in the inner Sanctuary. There is no contradiction; it was a way to
dispel fears of the ark being lost.

The Death of the High Priest

In the inner Sanctuary, we find Christ as the High Priest after the order of Melchizedek.
He is our King and High Priest, holding the sceptre of everlasting life. High priests like
Aaron, who performed the tabernacle’s duties, died and were succeeded across
generations. Some suggest their deaths were significant, but this is incorrect: their
deaths had no importance beyond preventing them from continuing forever.

We can boast of having a true High Priest who cannot die. Christ’s high priestly duties
began not at His birth in Bethlehem or His crucifixion but with His resurrection. Before
His resurrection, He was ineligible to be our high priest, as He did not descend from the
tribe of Levi (Hebrews 7). Christ became High Priest after the order of Melchizedek only
after rising from the dead, and He now lives forever. Any service in the tabernacle or
temple today is futile, as Christ intercedes for us in the inner Sanctuary, in heaven itself,
making us wholly righteous:

“But this man, because he continueth ever, hath an unchangeable priesthood.
Wherefore he is able also to save them to the uttermost that come unto God by him,
seeing he ever liveth to make intercession for them” (Hebrews 7:24–25).

The Priesthood

A Schematic Outline of the Priesthood

The priesthood reveals Christ as the eternal High Priest after the order of Melchizedek, who unites kingship and priesthood, provides life (bread and wine), and continually cleanses His people so they can serve as a royal priesthood. Under the Old Covenant it developed progressively; under the New it is fulfilled perfectly in the resurrected Christ, with the Church participating as the Church of the firstborn (Heb 12:23; 1 Pet 2:9).

1. Definition and Purpose of the High Priest (Hebrews 5:1)
   - Taken from among men, ordained for men in things pertaining to God.
   - Separates himself from the world to represent God to the people and the people to God.
   - Teaches, judges, arbitrates, instructs in the law (which condemns but also shows the need for cleansing), and channels life from God.
   - Aaron as example: specially chosen by God (Ex 28:1); name implies "light-bringer" (Christ is the true Light of the World).

Christ's Priesthood (Heb 5:5–6, quoting Ps 2:7 and 110:4):
   - Appointed after His resurrection ("Thou art my Son, today have I begotten thee" → "Thou art a priest for ever after the order of Melchizedek").
   - Currently defers full kingship to focus on cleansing the Church (present part of old creation).
   - Goal: present believers blameless (1 Cor 1:8).
   - He is the Firstborn of the new creation (Rom 1:4), uniting all roles (Firstborn, King, High Priest) that were divided among tribes (Ephraim firstborn rights, Judah kingship, Levi priesthood).
   - We cannot cleanse ourselves — we entrust this to Him (Heb 4:14–16; 7:25).
   -

2. Priesthood in the Old Testament – Historical Development

Melchizedek (Gen 14:18; Ps 110:4; detailed in Heb 5–7)
   - First clear example: King of Salem (peace) and Priest of God Most High.
   - Brought bread and wine (life-giving; prefigures New Covenant meal and Melchizedek order).
   - No recorded genealogy, beginning, or end — resembles the Son of God (eternal, no earthly title).
   - Abraham gave tithe after victory — recognized him as Lord.
   - Typifies Christ: King of righteousness and peace, everlasting Priest, who triumphed over enemies (Satan) at resurrection.

Development through Israel
   - Individual / Family level: Abel, Noah, Abraham, Jacob acted as their own priests.

- Firstborn as priests: Early (Ex 19:6; 24:5 — young men/firstborn offered sacrifices; Israel called “kingdom of priests”).
- Levites chosen: Replaced firstborn (Num 3:12, 45; 18:1–3); supported by Israel.
- Aaronic line: Limited to Aaron’s descendants for high priesthood (Ex 28); not every Levite was a high priest.
- Other examples: Jethro (Midianite priest, “excellence,” helped Israel); Potiphera (priest of On, sun-god type; Joseph married his daughter — hidden priesthood link).

Firstborn and Priesthood Intertwined

- Israel = God’s firstborn (Ex 4:22); freed from Egypt’s firstborn.
- Firstborn rights: double portion, priesthood, kingship.
    - Ephraim (Joseph’s son) — deferred firstborn rights (now fulfilled in Church, 13th “tribe” causing unity; yachad gematria 13).
    - Judah — kingly line (David, sceptre).
    - Levi — priestly service.
- Christ unites all at resurrection: true Firstborn, King, and High Priest.
- Redemption of firstborn (including animals): typifies believers redeemed by the Lamb (Ex 13:13 — donkey redeemed by lamb’s blood).
- Esau sold birthright (material over spiritual) — warning to value heavenly calling (Heb 12:22).

Church as Firstborn Priests

- We are the Church of the firstborn (Heb 12:23), royal priesthood to proclaim God’s praises (1 Pet 2:9).
- Heavenly + earthly calling (dual aspect of Joseph/Ephraim birthright).
- 10 tribes (Samaritans/Ephraim-type) nucleus of Church (Samaritan woman, 10 lepers, Anna of Asher).
- Future: reborn Israel (144,000) will evangelize during tribulation; Ephraim’s earthly rights continue in Millennium.

3. Characteristics and Duties of the High Priest (Lev 21; Consecration in Ex 29)Holiness & Separation

- No contact with dead (Lev 21:1–11) — Christ procures eternal life; death not an issue in Melchizedek order.
- No shaving head (mourning) — strength (hair) remains; no uncleanness.
- Wife must be virgin from Israel (not harlot) — new bride (reborn Israel) under new covenant; old Israel (harlot, Ezek 16) discarded. Christ will not marry a “divorced” wife.
- No disabilities (Lev 21:17–24) — typifies spiritual wholeness; defects healed by Christ (blind = spiritually blind, etc.). Crippled cannot procreate life.
- Anointing oil poured on head, runs down (Ps 133:2) — filled with Spirit; volatile oil = Spirit.
- Cannot tear clothes or abandon duties — remains priest until death (Aaronic); Christ lives forever (Heb 7:24–25).

Consecration (Ex 29:4–9)

- Washed with water (whole body) — cleansed by living Word (John 15:3; Heb 9:14).
- Clothed in holy garments for glory and beauty — new man/Holy Spirit (Eph 4:22–24; Col 3:10); disciples waited for Spirit as garment (Acts 1:8).
- Blood applied to right earlobe, thumb, big toe — hearing God's Word (right ear), doing works (thumb), walking in new life (toe). Fifth finger/toe = hidden 5th dispensation/Spirit.
- Seven-day dedication — God's complete work; priest serves continually (Christ at right hand constantly interceding).
- Offerings: sin offering (bull), burnt offering (aroma to God); blood = resurrected life imparted.

Duties

- Channel life from God (bread/wine/Manna; Melchizedek; Christ fed 5,000; manna in desert).
- Instruct/teach the law and God's Word (Deut 17:9–10; 24:8; Mal 2:7); failure led to Israel's fall (2 Chron 15:3; Hos 4:6).
- Arbitrate, judge, protect knowledge — free access to God's Word (no bribes).
- Preserve unity — impurity divides; obedience to Word unites (Christ's prayer in John 17).
- Offer holy sacrifices that remind God of Christ (perfect offering); priests eat portions.

Typology of Failures & Warnings

- Corrupt priests (bribes, teaching for pay) — contrast with free proclamation.
- Offering sick animals (Mal 1:13) — unacceptable; must reflect Christ.
- Golden calf & two calves (Ex 32; 1 Kings 12) — false priesthood/new creation attempts.
- Korah's rebellion — God's choice (Aaron) cannot be overturned; staff budded as proof.

4. New Covenant Fulfilment in Christ (Melchizedek Order)

- Eternal, unchangeable (no genealogy, no death — Heb 7:3, 24–25).
- King of righteousness + King of peace.
- Provides bread and wine (life; Last Supper; New Covenant).
- Continually cleanses conscience from dead works so we serve the living God (Heb 9:14).
- Prays/intercedes for us (Rom 8:27, 34); knows our infirmities (Heb 4:15).
- Unites all roles: Firstborn, King, High Priest — everything in His Name.
- Church participates: royal priesthood proclaiming light (1 Pet 2:9); cleansed to serve.

Practical Application

- We cannot self-cleanse or self-mediate — entrust to Christ (our sufficiency is from God, 2 Cor 3:5–6).

- Study the Word, be doers (not just hearers), allow transformation (Rom 12:2; James 1:22–25).
- Value birthright (heavenly calling) — avoid Esau's error.
- Focus on knowing Christ and His resurrection power (Phil 3:10–12); unity comes from Him.
- As priests, our lives (prayers, words, service) rise as fragrance (2 Cor 2:15; Rev 5:8).

Hebrews 5

This chapter begins by defining the role of the high priest:

"For every high priest taken from among men is ordained for men in things pertaining to God" (Hebrews 5:1).

The priest was called to separate himself from the world. Aaron is an example of someone specially chosen by God. This chapter recalls Christ's priesthood, known as the High Priest after the order of Melchizedek. First, God appointed the resurrected Christ as our High Priest until He claims His kingship. Presently, He is capable of performing the duties of a king but has willingly deferred that role to cleanse us. Once the Church is complete, He will rightfully claim what is His.

Since Christ's resurrection, He was appointed as such:

"Thou art my Son, today have I begotten thee. And he saith also in another place, Thou art a priest for ever after the order of Melchisedec" (Hebrews 5:5–6).

The duty of the Son is to be our High Priest. He is the firstborn of a new creation, and thus we declare Him the Son (Romans 1:4). However, we must recognise that the new creation will replace the entire old creation. Presently, we remain part of the old creation and need cleansing by the High Priest. The aim of Christ's work is to present us to God as blameless:

"Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (1 Corinthians 1:8).

We are incapable of cleansing ourselves and must entrust that duty to Christ. His role today as High Priest mirrors the high priest who served God in the Old Testament. Thus, all facets of the priest's clothing and work portray Christ's work for us today. When God took Moses to Mount Sinai to detail the tasks of a high priest, He had in mind the work

Christ is doing for us now.
We are familiar with the twelve tribes of Israel, each with distinct roles: Ephraim was the
firstborn, Judah produced King David, and the Levites were entrusted with the
priesthood. Jacob's twelve sons portrayed different attributes of Christ. However, Christ
amalgamated all these roles when He rose from the dead. He became the Firstborn,
King, and High Priest after the order of Melchizedek. Everything is unified in His great
Name, as He is the beginning of everything new.

THE PRIESTHOOD IN THE OLD TESTAMENT

1. Melchizedek
The Priesthood in the Old Testament first example of any priesthood is in the figure of
Melchizedek (Genesis 14:18). In the Old Testament, Melchizedek is only mentioned in
Genesis 14:18 and Psalm 110:4. However, in the New Testament, Paul has much more
to say about him (Hebrews 5–7). This high priest brought forth bread and wine, both
possessing life-giving properties. Abraham met Melchizedek after conquering his
enemies (Genesis 14:20). Similarly, Christ triumphed over Satan when He rose from the
dead, and since then, He has been our High Priest.
We need to study Hebrews 7, as that chapter details the attributes of Melchizedek:
• He is the King of righteousness.
• He is the King of Salem, or the King of peace.
• There is no record of his father, mother, or ancestors, so he cannot claim any
earthly title.
• There is no beginning or end to his life.
• He is an everlasting Priest.
• He resembles the Son of God.
Only one Person can fulfil all these criteria: Christ. In the Old Testament, God
revealed Himself through Melchizedek. To whom else would Abraham give his
tithe? He regarded Melchizedek as his Lord.
Today, some view Melchizedek as merely a human, like the king of Jerusalem, but this is
incorrect. God often revealed Himself in the Old Testament, for instance to Gideon and

Joshua. When Joshua met Him at a distance, He appeared as an ordinary person.
Joshua asked if He was fighting for them or their enemies (Judges 5:13). If Joshua had
been Abraham, he would have recognised Him immediately as Melchizedek. In Genesis
14, the angel is named. The first and last mentions of the priesthood in the Bible refer to
Christ. He is the First and the Last (Revelation 1:11, 17; 2:8, 19; 22:13). Christ is the first
and last Priest cited in the Bible. The bread and wine Melchizedek gave to Abraham
symbolise life. The disciples received the same from Christ at the Last Supper on
Passover. If we fail to see Christ as Melchizedek, we will never fully understand Him.
When Paul wrote the Book of Hebrews, he had only one Person in mind. God appointed
Him as our High Priest, and in a concealed manner, the name "Melchizedek" describes
what Christ is doing for us now.
The Term "Priesthood"
The word "priest" stems from the Hebrew kohen (Strong's No. 3548), meaning to
represent another person or to "stand in" for them (Deuteronomy 10:8; 18:7). Today, we
have a similar arrangement in our legal system. In court, when an attorney speaks on
someone's behalf, the accused must remain silent. Similarly, Christ defends our cause
and advocates for us.
The word "priesthood" is also explained by the name "Levi," meaning "joining together":
"And she conceived again, and bare a son; and said, Now this time will my husband be
joined unto me, because I have borne him three sons: therefore was his name called
Levi" (Genesis 29:34).
Christ is the link who joins us to God.
Similar concepts appear in the New Testament. The Greek words katallage (Strong's No.
2643, 2644), meaning "to do away with," as in Romans 5:11, and hilaskomai (Strong's
No. 2433), meaning "to join," express the priest's duty. Other examples include 2
Corinthians 5:18–19 and Hebrews 2:17. These two concepts—removing sins and
reconciling with God—always go hand in hand.

2. Aaron

Aaron was the high priest, and his name implies “light bringer.” Christ is the Light of the World, the true possessor of light. The name Aaron (A-har-own, Strong’s No. 175) also relates to har (Strong’s No. 2022) and hor (Strong’s No. 2023). He was buried on Mount Hor, a peak near Petra. According to the Bible, the highest peak of any mountain range represents heaven. The Lord Jesus often went to the mountains to pray for us, the place of the high priest.

The Duties of the High Priest

Melchizedek’s duties were to provide bread and wine, both assuring us of life. Miraculously, Christ fed the 5,000, demonstrating that He is the Bread of Life. In the Old Testament, He provided bread (manna) in the barren desert, signifying that He brings true life. To summarise, the priest’s duty is to channel life from God to the people and to illuminate God’s Word.

The priest is an instructor (Deuteronomy 17:9–10). Here, he is depicted as a judge delivering a sentence. He teaches the law that condemns but also how to be cleansed.

The law is a tool for the priest, who arbitrates matters between God and the people. The Levite priests faithfully taught the Israelites about God (Deuteronomy 24:8). In the past, Israel strayed and stumbled when they ignored God. The priests were responsible for teaching the law:

“For a long time Israel was without the true God, without a teaching priest, and without law” (2 Chronicles 15:3).

The factors that advanced Israel as a nation also caused their fall. If the priests neglected their duty to teach, the structure collapsed. God despised the Israelites because they rejected “knowledge” (Hosea 4:6). Due to their defiance, Israel was destroyed for failing to recognise Him. The priests were responsible but failed to teach the people. Consequently, God no longer recognised Israel as a nation of priests.

According to Israel’s laws, not only the Levite priests but all of Israel should have been

priests to the nations. However, they failed to fulfil their duties.
The rulers (priests) governed for bribes and only taught God’s laws or prophesied for
payment, yet claimed dependence on God (Micah 3:11). They were corrupt, demanding
“hand-outs” to judge or pass sentences. Access to God’s Word should be free to all.
The priests must protect God’s Word (knowledge) and instruct the nations accordingly
(Malachi 2:7). Their duty is to convey God’s Word to the people. In the Book of Malachi,
the priesthood was limited to the tribe of Levi (Malachi 2:4).
Today, Christ’s Church is entrusted with this task:
“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people;
that ye should shew forth the praises of him who hath called you out of darkness into his
marvellous light” (1 Peter 2:9).
The reason for our calling is to proclaim God’s Word. We are bearers of the Light or
God’s Word, like Aaron. Previously, we were not considered a nation, but now we are
God’s nation. In the Book of Hosea, God called Israel “Lo-ammi,” meaning “not my
people,” as they despised the knowledge given to them. Now, the Church is known as a
people who proclaim His glory.
After the “Day of the Lord” and during the Millennium, Israel will literally fulfil the priestly
duty among the nations. Their first task will be to evangelise the world with the 144,000
sealed people during the great tribulation, a prime example of Israel’s priestly role.
The priesthood developed among the Israelites as follows: as the twelve sons of Jacob
became tribes, so the priesthood evolved:
• Initially, individuals acted as priests for themselves.
• Then, a family member performed priestly tasks.
• Later, the Levite tribe took on the role.
Finally, Christ is the enduring High Priest, reconciling the entire world.
Abel, Noah, Jacob, and Abraham are examples of individuals who served as their own
priests. Later, a family member was appointed as head to perform priestly tasks. In
Exodus 19:21, 24, priests were considered the firstborn of the family or tribe. In Exodus
24:5, young men, identified as the firstborn, performed priestly duties. Their mention

would be pointless if they were not priests. Later, in Exodus 28, the tribe of Levi was
assigned the priestly role for all Israel.
Apart from Aaron's priesthood, others were considered priests by God's standards,
such as Jethro and Potiphera. Jethro, meaning "excellence," was a priest for the
Midianites (Exodus 3:1). The Midianites, descendants of Abraham's son Midian, were
part of his family. Jethro, Moses' father-in-law, assisted Israel (Exodus 18). This
priesthood reached Moses through his wife, despite his brother Aaron also being a
priest.

Jethro
Joseph's father-in-law, was a priest of On (Genesis 41:45). At On, the sun god
"Re" or "Ra" was worshipped, typologically reflecting God. Joseph, appointed just
below the king, became part of this priesthood through his wife in a hidden manner.
Both Joseph and Moses provided bread. Joseph stockpiled bread during a drought, and
others sold their goods to buy it. Likewise, to partake of God's Word (bread), we must
surrender our old lives for the new to enjoy the true Bread of Life. Indirectly, Moses was
responsible for the manna in the desert, which also reflects God's Word. The "bread"
provided by Moses or Joseph resembles the priesthood after the order of Melchizedek.
The Concepts of Firstborn and Priesthood
God established early in Israel's history that His firstborn is Israel (Exodus 4:22). Moses
was called to free God's true firstborn from the other firstborn in Egypt. When Israel was
liberated, any remaining firstborn in Egypt were killed (Exodus 19:6).
Israel is considered the firstborn, and God declared them a "kingdom of priests and an
holy nation" (Exodus 19:6). The concepts of firstborn and priest are intertwined. Israel
had a special calling from God, which is why they were freed from Egypt. Egypt can be
seen as the mother of Israel, with Israel as the fruit or child born from it, becoming a
nation within Egypt.
The Levites had a special priestly role in Israel (Numbers 3:10–13). Aaron, a Levite and

firstborn, became a priest. Not every Levite was a priest; it was limited to Aaron's offspring. Financially, Israel supported the Levites, who served as priests in their interests.

Some firstborn could claim both priestly and kingly roles. Melchizedek is a prime example, being both King and Priest. Those fulfilling the firstborn role, such as King David or the high priest Aaron, foreshadowed the true Firstborn, Christ. In Zechariah 6:11, Joshua, son of Jehozadak, a former high priest, is crowned as king (crown prince), serving as both king and high priest, a type of Christ. During the dispensation of the law, the Levites were esteemed as the firstborn (Numbers 3:45). The term "firstborn" appears frequently in the Bible. Regarding Israel's kingship, the tribe of Judah held the firstborn right, while the Levites were honoured as priests. The firstborn rights initially promised to Joseph, through his son Ephraim, were deferred and remain pending. I believe these are now fulfilled in the Church. The birthright of both Judah and the Levites ended with Christ's resurrection. The promises of the old covenant are fulfilled.

Joseph's right to be the firstborn will be realised under the new covenant. The Church is the heavenly fulfilment of this promise, while a future reborn Israel will attain it on earth.

God considers the first male offspring from any mother's womb as a firstborn, belonging to Him and requiring redemption. Every family had a firstborn, including their animals, deemed as firstborn. Hannah is an example: initially infertile, she took her firstborn, Samuel, to the temple at 40 days old. All firstborn were to be redeemed, with a ransom paid, carrying typological meaning. For instance, the firstborn of a donkey had to be redeemed with a lamb's blood (Exodus 13:13), reflecting believing Israelites redeemed by the Lamb, Christ. Together with Christ, they are the true firstborn.

The Lord Jesus became a man, inheriting the title "Son of Man" from Adam. Mary inherited the firstborn right from Adam and passed it to Jesus upon Joseph's death.

There is no uncertainty regarding Jesus' birth record. The birthright came through His mother Mary, indisputably correct (Matthew 1). Even today, Jews confirm this record, and no one has challenged it. During the New Testament era, great libraries were burnt, destroying birth registers. From Abraham to the Lord Jesus, and finally to Christ, there were 42 generations. Jesus was the 41st, and Christ the 42nd in the birth register. Jesus died so that Christ would become the true Firstborn of a new creation, resurrecting true believers from the dead. The firstborn must be a son. Jesus was Mary's Firstborn, but with His resurrection, He became the Firstborn of an entirely new creation.
While the concept of firstborn is fresh, I refer to the Church and Joseph. We, as Christ's Church, are also considered the firstborn (Hebrews 11:16). We have both a heavenly and an earthly calling, giving our birthright a dual aspect. Esau is an example, as he discarded his birthright, prioritising material possessions over it. Similarly, believers today must value their heavenly calling and not neglect God's promises. We have reached the intangible mount, the heavenly Jerusalem, and must cling to our birthright, avoiding Esau's mistake (Hebrews 12:22).
The Church's firstborn right remains valid, while the birthrights of Levi and Judah ended.
Joseph's birthright surpasses those of Levi and Judah, as theirs lapsed with Christ's resurrection. The coat Joseph received from Jacob signifies his firstborn rights, and his dream of the eleven stars bowing before him remains future, implicating the heavens.
There is a deeper meaning beyond this history in Egypt.
Joseph had two sons, Manasseh and Ephraim, by Asenath, daughter of Potiphera. Jacob blessed them, as Isaac blessed him (Genesis 48:13–15). None of this was fulfilled in the Old Testament. I believe Manasseh received the birthright of the twelve tribes, while Ephraim, the thirteenth son, will cause a major upheaval. Ephraim's special calling is currently fulfilled in the Church. Paul is a similar example, not one of the twelve disciples but the thirteenth, causing significant upheaval. True unity is triggered by the

thirteenth. The Hebrew word for unity, yachad (Strong's No. 3162), has a numerical value of 1+8+4=13. Unity is achieved through the thirteenth. Even Reuben recognised this, attempting to produce the thirteenth son through Bilhah, one of Jacob's wives, believing it was his duty as firstborn (Genesis 35:22). However, God intended the birthright to go to Joseph (Ephraim as the thirteenth, Manasseh as the twelfth) rather than Reuben (1 Chronicles 5:1). Many question why the much-discussed birthright in Genesis went awry. The Old Testament is marked by repeated disasters. The ten tribes, including Ephraim and Manasseh, were lost in the Assyrian exile—or were they? The story continues in the New Testament, where they are known as the Samaritans, living in Samaria. Jesus met the Samaritan woman at the well, who, based on her conversation, knew of the promised Messiah who would redeem the world (John 4:26). She referred to Jacob as her father (John 4:12, 20). A great example of the ten tribes is the ten lepers in Samaria healed by Jesus (Luke 17:11–19). One returned to worship Him, symbolising the Church later established within the ten tribes, their nucleus.

Anna, from the tribe of Asher, was also from the ten lost tribes. A faithful prophetess, she anticipated the Lord's coming:

"And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem" (Luke 2:36–38).

A gracious Samaritan had compassion on a man fallen by the wayside. Only Christ can identify with a helpless, dying person. The kind Samaritan healed us, making us fit to inherit eternal life (Luke 10:25). The parable's initial question was how to inherit eternal

life. The true “Neighbour” who helped the doomed man is Christ. Worshipping Him grants eternal life. He is not the Levite or priest (law) who passed by, unable to help despite their intent. When Peter was called to preach Christ’s message to the Gentiles, he was instructed to evangelise the Samaritans first (Acts 1:8). In the Old Testament, the Lord is hailed as the Shepherd who will gather the lost tribes of Israel. The ten lost tribes (Samaritans) will hear the Shepherd’s voice again (Ezekiel 34; 37:22–28). He is the Shepherd who gave His life for the sheep, forever protecting His flock (John 10). Today, He remains our Shepherd and High Priest in heaven. The ten lost tribes may now live in north-western Europe or wherever they emigrated. They were the nations most influenced by the Gospel. England, in particular, took the initiative to evangelise the world, becoming a global empire. God blessed them for this. I would not be surprised if they are the tribe of Ephraim, reflecting the Church. Ephraim, with other Church members, will be endowed with the firstborn right. The firstborn receives a double share, encompassing promises for both heaven and earth. During the Millennium, Ephraim’s earthly firstborn rights will continue, with significant responsibilities among the nations.

The Samaritans were prominent after Israel’s return from the Babylonian exile. They hindered the Jews from rebuilding the temple. The 70-year exile ended in 536 BC, giving the Jews the opportunity to rebuild. Between 520 BC and 536 BC, the Samaritans successfully delayed the temple’s reconstruction, costing 16 years. This delay mirrors our current time. The temple (Church) is now invisible to the world, built in heaven through the Church. Once the Church is raptured, a visible temple will be built in Jerusalem.

- **The Characteristics of the High Priest as in Leviticus 21**

The high priest was never allowed contact with the dead, nor could he shave his head

(Leviticus 21:1–5). A person’s hair signifies strength, and shaving it portrays mourning.
Samson lost his power when his head was shaved. The high priest reflects our High
Priest after the order of Melchizedek. In this order, death is not an issue, as the Priest
procures eternal life. In the Old Testament, high priests died, preventing them from
remaining priests forever. Our Lord Jesus never belonged to the Levitical priesthood or
followed Aaron’s order. He was from the tribe of Judah. After His resurrection, He
became our High Priest after the order of Melchizedek.
Before His resurrection, He never claimed to be a priest, as He was from the wrong
tribe.
Any high priest after the order of Aaron had to live a holy life, as God’s name was not to
be blasphemed. Their wives were not permitted to be harlots. Under the old covenant,
Israel was “married” to God, like a man-woman relationship. The wife (Israel) played the
harlot by serving other men (idols; Ezekiel 16). Under the new covenant, such defiance
will not be tolerated. In the future, the reborn bride, Israel, will never play the harlot. In
the past, God instructed Hosea to marry a harlot to reflect how Israel pursued other
men. Their children were called Lo-Ammi and Lo-Ruhama, meaning they were not God’s
children. Nothing like this will happen again, as the new marriage is part of the new
covenant. Christ will not marry a divorced woman. The new bride is reborn Israel,
distinct from the old Israel of the Old Testament. The old is entirely discarded, as the
marriage cannot be patched up.
The food offered to God must be holy (Leviticus 21:8). God discerns as He receives it.
Any offering to God must remind Him of the one perfect offering, namely Christ. Our
own works are unacceptable, as they are deficient. Creation is called to honour the
Creator in a specific manner. The offerings to God signify life, as God was to “live” from
them. The priests, who reflected God, had to be holy. Their daughters were not allowed
to be harlots (Leviticus 21:9). If they were, they had to be burned. Here, we are

concerned with the deeper meaning. Symbolically, the harlot (daughter) belongs to the old creation, having played the harlot. On the “last day,” she will be judged by fire. Such behaviour within the high priest’s family cannot be tolerated. Within the framework of the new covenant, the Lord Jesus does not judge harlots but shows mercy (John 8:11). Since we live under the umbrella of grace, we should not take this incident too literally.

The anointing oil was poured on the high priest’s head (Leviticus 21:10), symbolising the Spirit, as it is volatile (Psalm 133:2). The oil dripping from Aaron’s beard to the hem of his clothing permeated his entire being, suggesting he was filled with God’s Spirit. He was not allowed to tear his clothes, as this signified uncleanness. We will later see that the priests’ clothing points to Christ’s work for us today.

The high priest was forbidden from contact with any dead animal (Leviticus 21:11).

Although the priest could leave the temple or tabernacle, he was never permitted to abandon his duties (Leviticus 21:12). He remained the high priest until his death. This reflects that Christ will live forever as the High Priest after the order of Melchizedek. The anointing oil represents the Spirit He received, suggesting a spiritual crown. We are spiritually clothed through the resurrected life of Christ (2 Corinthians 5:1–5). The priest’s wife had to be from the family of Israel and a virgin, symbolising the new creation (Leviticus 21:13–14). She had nothing in common with the former Israelites who pursued other men (Ezekiel 16).

Until verse 17, the focus is on the high priest’s relationship with the people he served.

The following verses concern the priest himself. He was not allowed to be disabled (Leviticus 21:17–24). No one is created perfect; thus, this refers to obvious, visible defects. The emphasis is on spiritual flaws healed by the Lord Jesus, as seen in the Gospels. A blind man in the Gospels is “spiritually blind.” The Lord described the people as walking in darkness, blind despite having sight (Matthew 15:14; Isaiah 42:16–19).

Thus, we focus on the typological significance. A person who refuses to depend on God's Word is spiritually blind and unfit for the high priestly task, unable to communicate spiritual truths. A crippled person, incapacitated, cannot procure life.

Procreation is essential, reflecting rebirth. True life will not flow from a high priest who appears disabled.

After the Jews returned from the Babylonian exile, they offered sick animals, unaware of the importance of their offerings; otherwise, they would not have done so. The Lord detested such practices (Malachi 1:13). Levites with disabilities could be priests but not high priests. Priests were allowed to eat the offerings but were forbidden from entering the inner Sanctuary or passing beyond the second veil (Leviticus 21:22). They became priests by birth, even if not actively fulfilling their duties. In our dispensation, we are all called to be sons of God, but not everyone will attain this. During Jesus' time, many were blind, but few recognised Him for healing. Today, many belong to the body of Christ, yet their lives centre on the old creation, a meaningless and condemned life. Their faces are covered, preferring ignorance of their calling. We have a calling to become priests and must value it. If we hesitate to remove the veil from our faces, we neglect our ultimate calling. We must approach the Light and drop the veil to become fit servants (priests) in the New Testament:

"Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (2 Corinthians 3:5–6).

If a born-again Christian persistently clings to old ways, they will miss their final goal and not be appointed as a priest or son. Though they may eat from the table, they will render no service. Such a believer is crippled and impotent, needing to ask the Lord for healing to become fit for His service. When troubled, we must approach the Lord, who

will make us suitable for His service. Paul, for instance, was ambitious and refused to
let shortcomings hinder his spiritual goal:
“That I may know him, and the power of his resurrection, and the fellowship of his
sufferings, being made conformable unto his death; if by any means I might attain unto
the resurrection of the dead. Not as though I had already attained, either were already
perfect: but I follow after, if that I may apprehend that for which also I am apprehended
of Christ Jesus” (Philippians 3:10–12).
Paul continually strove to learn more about the power of Christ’s resurrection. He did
not focus on his shortcomings, knowing the essence was to know Christ.
God chose Aaron to be His priest, and that was final (Exodus 28:1). The Israelites
rebelled against Moses and Aaron (Numbers 16–17). Korah, with 250 men, questioned
Moses’ authority, refusing to accept him as their leader. Ultimately, Korah and his men
perished in a crater beneath the earth. Aaron proved to be God’s anointed, the chosen
one.
Aaron’s staff budded, bearing fruit like an almond tree, standing before the ark of the
Testimony, proving Aaron was God’s chosen (Numbers 17:8). No one can influence
God’s decisions.
God declares that only He can appoint a High Priest (Hebrews 5:1, 10). Christ is our
appointed High Priest (Hebrews 7:16–17), and He alone can cleanse us, as we are
incapable of doing so ourselves. If we believe we are responsible for our daily cleansing,
we attempt what is entrusted to Christ. He is now working on our behalf, knowing what
is best for us and praying for us (Romans 8:27, 34). This is His high priestly duty,
managing our affairs with God. An example is the thorn in Paul’s flesh (2 Corinthians
12:7). Christ chose not to remove it, despite Paul’s prayers. Paul reconciled himself to
this decision. Our task is not to mediate between God and people, as Christ is entrusted
with this role. However, we can pray, expressing our frustrations, knowing He will
cleanse our minds. The Lord shelters the Church, deciding what is best for us. If our

prayers focus on reminding God of our daily mishaps, assuming He is unaware, we are mistaken. He is attentive and grieved by the world that rejected Him at Calvary. The power to transform lives is His Word (Hebrews 4:12). Our main responsibility is to study God's Word and be an instrument for His glory. God's primary objective is that each person is born again, and He will use us when the time is right. God's work in our dispensation cannot be hindered; the issue is not the Gospel's message but people's unbelief. Only God's Word can truly influence them, not our social circumstances or environment.

Some Christians strive to resolve the world's social and economic problems, believing it will encourage non-believers. I firmly believe that if a person accepts God's Word, their social circumstances will improve. Christ provides for the less privileged in ways we cannot match. We must recognise that Christ is praying for us, persistently cleansing us as our High Priest. As priests, our greatest duty is to remain faithful to God's Word and live according to His calling (Ephesians 4:1–7). We are called to be sons of God, or the firstborn, which is our true priestly calling. The priests were responsible for preserving unity in God. Impurity caused division, while obedience to the Word fostered unity. We must focus on studying the Word, and Christ will create this bond. Our efforts alone cannot establish it. Christ's high priestly prayer centred on unity among believers (John 17). If someone faithful to God's Word feels isolated, lacking this unity, it is not true, and we must not be swayed by emotions. Paul was deeply concerned for the Jews (Romans 10–11), despite being an apostle primarily to the Gentiles. He prayed to be an instrument for the Jews, not to save them, but to be available for God's use. God is just; if any are uninterested, He will not impose Himself. We exercise our will by accepting or rejecting His Word. Thus, the responsibility lies with us, as God is no respecter of persons (Acts 10:34).

The Priests' Consecration

Aaron, the high priest, consecrated the priests by washing them with water (Exodus 29:4). The water symbolises the living Word of God they would preach. We, too, are cleansed by the Word to serve the living God:
"…purge your conscience from dead works to serve the living God" (Hebrews 9:14).
The high priest had to cleanse every part of his body:
"Now ye are clean through the word which I have spoken unto you" (John 15:3).
Exodus 29:5–9 details the high priest's clothing, which reflects the Spirit, as they are "hemmed in" or fully clad in the garments:
"And thou shalt make holy garments for Aaron thy brother for glory and for beauty" (Exodus 28:2).
The detailed garments distinguished Aaron from others. Skilled tailors crafted them (Exodus 28:3). Their clothing (glory) made them stand out. The clothing represents the new man, or the Holy Spirit, with which he is clothed.
The disciples had to wait until they received the Holy Spirit (Luke 24:49; Acts 1:8). On the Day of Pentecost, the Holy Spirit enveloped them like a garment. Paul similarly urged us to discard the old man and be transformed by clothing ourselves with the "new man" or the Holy Spirit (Ephesians 4:22–23). The new man is renewed in Christ (Colossians 3:8, 10).
Elisha desired something from Elijah (2 Kings 2:9–10), namely a double portion of his spirit. The double portion signifies the firstborn's inheritance. To receive it, Elisha had to look up at Elijah as he ascended to heaven. Likewise, we can share in Christ's firstborn rights if we fix our eyes on the Snake lifted into the heavens (John 3:14–15).
Elijah was often persecuted and had to flee, reminiscent of the Lord Jesus. With Elisha, Elijah's successor, things changed. Elisha portrays the exalted, risen Christ, living a more peaceful life, with people readily seeking his advice.
When the Lord Jesus died, His birthright, like Elijah's, passed to the risen Christ. Today, Christ can lawfully claim His birthright through Adam to become our rightful King!

The priests' dedication lasted seven days. God completed His work on earth during a seven-day period. The priest worked seven days a week, symbolising Christ at God's right hand, constantly managing our affairs as our High Priest after the order of Melchizedek.

The anointing of the priest was a vital part of the dedication, reflecting Aaron being filled with God's Spirit. The anointing oil was poured on the priest's head, covering his entire body to make him holy:

"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments" (Psalm 133:2).

At this time, a bull was slaughtered as a sin offering, as described in Leviticus 4. Two other bulls were offered, one as a burnt offering, its aroma ascending to God.

The blood of the second bull was applied to the right earlobe, right thumb, and right big toe of the priest being dedicated. This ritual also applied to a leprous person cleansed by the priest (Leviticus 14:14, 17). We wrongly associate blood with death; here, it symbolises the true life endowed to the priest. The offerings reflect Christ, and the blood represents the life of the resurrected Christ imparted to the priests:

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace unto you, and peace, be multiplied" (1 Peter 1:2).

Through the sprinkling of His blood, we share in His life.

The blood on the right earlobe suggests that listening to God's Word strengthens our faith—it is to hear with the "right" ear. The left ear would be the wrong one. In the Books of Mark and Matthew, comparisons are made between the left and right sides: the left represents the wrong side, while the right signifies the good. All God's utterances come from His "right side," and we must incline ourselves in that direction. Other biblical examples involve piercing the right ear.

If, after seven years, a slave chose to remain with his master, a ritual was followed.

Though freed, if he wished to continue serving because his master was good, his right
earlobe was pierced against the doorpost (Exodus 21:6; Deuteronomy 15:17).
Typologically, this implies the slave is freed and can enter the door, continuing to serve
his former master. Similarly, Israel is freed because their former Husband died. The Lord
Jesus died, enabling them to serve the Lord under the new covenant (Romans 7:2–3).
Piercing the ear against the doorpost signifies hearing God's living Word. Christ is the
door leading to life (John 10:17). By uniting with Christ, we are freed from the bondage of
sin and slavery. We are no longer slaves (Galatians 5:1). The ear hears the living Word of
God. The thumb opposes the other four fingers. Anatomically, the thumb, as the fifth
finger, differs from the others, yet they form a unity. The four fingers relate to the
material world, characterised by the number four (e. g. , the four seasons). The thumb,
being the fifth, represents the hidden things of God, witnessing His involvement from
outside. These mysteries denote the Spirit, which is invisible. In Romans 8:26, 34, the
Spirit prays for us, and later Christ intercedes for us. Are they the same? Christ is the
invisible Spirit and our High Priest, represented by the number five. Similarly, the fifth
toe reflects hidden things. The fifth toe and thumb are the most significant, as the fifth
dispensation is considered the longest and most crucial in God's history of salvation.
The blood of the offerings signifies hidden things or spiritual matters beyond our world.
In the priesthood, the emphasis is on the fifth, as this number pertains to our fifth
dispensation. We are called to hold to the mystery with a clear conscience (1 Timothy
3:9). Our current time of waiting is when Christ is hidden in the heavens. We are lost and
need a shepherd (Hebrews 5:2). Christ fully identifies with our infirmities, having lived
on earth. He experienced the same weaknesses we endure, except He never sinned.
Having faced suffering and temptation, He can help us when we are tempted (Hebrews
2:17–18):

“For we have not an high priest which cannot be touched with the feeling of our
infirmities; but was in all points tempted like as we are, yet without sin” (Hebrews 4:14–
16).
This is the core message of the Book of Hebrews. For example, our Lord was tempted by
Satan in the desert. The sufferings we face daily can strengthen our faith. In Hebrews,
scepticism or unbelief is considered a sin, while obedience expresses faith. The Lord
Jesus learned obedience by adhering to God’s Word (Hebrews 5:8). This faith, or
obedience, was the basis for His resurrection.

The Priest’s Clothing

A Schematic Outline of the Priests’ Clothing
The priests’ clothing is not merely functional or decorative. It is typological, portraying the mysteries of our current dispensation and, above all, Christ’s high-priestly work for us as the eternal High Priest after the order of Melchizedek. The garments are scattered throughout Scripture and often described in reverse order, reflecting God’s perspective (inside-out). They are complex because they hide deep truths — intended for those who diligently study the Word with genuine interest in Christ, not for superficial reading that relates everything only to self. There are seven main pieces (Lev 8:7–9; Ex 28:39–43), plus the breeches (not counted as part of the main outfit). The clothing progresses from the body (covering shame and old creation) to the head (authority, light, and future glory). Linen symbolizes resurrection/new life (processed through suffering/bleaching); wool represents the old creation (causes sweat/perspiration). The high priest’s garments on the Day of Atonement were plain white linen (reconciliation in the inner sanctuary).

1. Breeches (Underpants) – Not Part of Main Outfit (Lev 6:10; Ex 28:42)
    - Hebrew: “Locked, protected, or sealed” (like a treasure).
    - Purpose: Cover private parts / humble origins / shame of fallen humanity.
    - Typology:
        - Protects what is private and shameful (our roots in the previously fallen world before Adam).
        - Pre-Adam world rebelled, faced preliminary judgment (deluge-like waters in Gen 1:2); remains “locked away” beneath the sea for final judgment (Rev 20:13; 21:1 — no more sea).
        - Adam and Eve became aware of nakedness/sin after the fall and tried to cover themselves; God clothed them with skins (death/resurrection type).
        - Symbol of the old creation’s humble, unappealing beginning that must remain covered/hidden.

        - Links to the former world's dead who will be judged on the last day.

Key Insight: Before any outer garments (dispensations after Adam), the breeches address our shameful origin in a fallen world. We carry this "locked" past but are covered by God's provision.

2. The Coat of Fine Linen (with Girdle) – First Main Garment

- Hebrew kuttoneth; embroidered/interwoven (like gems or lattice of rings).
- Material: Fine linen (shesh — white, bleached; gematria 600 = 6 × 100, linking to Christ/unity of heaven and earth).
- Typology:
    - Linen = resurrection/new creation (cotton beaten, trodden, processed through "suffering" and bleaching; contrasts with wool = old creation that causes sweat, Ezek 44:18).
    - Whole garment (one piece from shoulders to hem) = unity; rings/lattice suggest eternity (cannot be easily pierced; Saul's coat prevented suicide).
    - Stained with blood in Joseph's story = Christ's crucifixion and resurrection.
    - Worn by key figures as types:
        - Adam & Eve (skins from dead animals = death/resurrection covering shame; fig leaves = inadequate works of law/old nature).
        - Joseph (multi-colored coat dipped in blood = God's manifold wisdom, Eph 3:10; shares in eternal life).
        - Tamar, Absalom's sister (king's daughter; torn garment = priesthood/kingdom gone awry).
        - David (wore it with ephod when bringing ark = hidden kingship + priesthood).
        - Others (Eliakim, Ezra, Job, bride) — often torn or transferred, showing old covenant failure and shift to new.
    - Girdle (specially made) = readiness/service; links to resurrection (Jesus girded with linen in Jn 13 when washing feet).
- Dispensational link: First garment after breeches; reflects events after Adam, pointing to new life through death/resurrection.

Key Insight: The coat covers the old man with resurrection life (linen). It is the base garment of priesthood, emphasizing unity, eternity, and Christ's work (one piece, interwoven, blood-stained in types).

3. The Robe (Second Garment)

- Hebrew word gematria 14 (links to David); shorter than coat but worn over it.
- Typology:
    - Associated with esteem/kingship (second dispensation — human government, scattering into 70 nations with kings).

        - Blue (heavenly) color; hem with golden bells (heard though invisible) + pomegranates (high place/elevation; fifth fruit = 5th dispensation; interior purple seeds = unity in Christ, hidden yet eternal; exterior ordinary = kingdom unappealing to world).
        - Opening at top with binding (like habergeon) — head passes through center; “mouth/command” + “head/start” + “lip” = Christ the Head/Word speaking.
        - Hem reaches earth/world; oil flowing from head to hem (Ps 133) = kingdom expanding from heaven to earth’s ends.
        - Worn by:
            - Samuel (anointed kings; fulfilled priest + king like Melchizedek; tore piece from Saul’s robe = kingdom transfer).
            - Jonathan (gave to David).
            - David (secretly cut Saul’s hem = kingdom transferred at night/5th dispensation; wore with ephod when bringing ark = joy of new covenant; Michal despised it = old covenant resentment).
            - Saul’s daughters; Ezra (tore in mourning = old kingdom issues); Job; Christ’s future robe of righteousness (Isa 59:17; 61:10).
            - Woman touched hem of Jesus’ robe (secret healing in 5th dispensation while en route to raise Jairus’ daughter = Israel’s future resurrection).
    - Dispensational link: Second garment = human government/kingship (deferred for Christ; hidden now).

Key Insight: Robe emphasizes kingship over the coat’s priesthood. Bells = audible Word; pomegranates = hidden yet fruitful kingdom (5th dispensation emphasis). Hem = kingdom reaching world; tearing in types shows old covenant failure.

4. The Ephod (or Breastplate Attachment) – Third Garment

- Costly, twisted with gold cords; bright colours (blue, purple, scarlet, linen); two shoulder pieces + breastplates joined by girdle.
- Typology:
    - “To elevate/adorn” (like gold-plating a statue); tightly fitted, hiding normal body contour = death of old man; only God speaks through the priest.
    - Two parts joined into one (girdle) = old & new become one; two shoulder stones (sardonyx/onyx) with 6 names each (12 tribes in birth order) = government on Christ’s shoulders (Isa 9:6); signet/seal of eternity.
    - Colours + gold = manifold wisdom, reconciliation (purple = blue heaven + red man), kingship (gold = David 14).
    - Worn by Gideon (refused kingship, received ephod = priesthood emphasis; placed in Ophrah = gold-linked; later idolized); men in Judges 17–18 (mixed use); Samuel (grew up

in temple); David (with ephod when bringing ark or fleeing = hidden priesthood/kingship); Abiathar.
        - Links to golden calf (rings melted) and new covenant shift (old broken for new).
    - Dispensational link: Third garment (3 + 4 pattern); priesthood covering kingship (kingship hidden).

Key Insight: Ephod unites two into one (promises to Abraham: Seed singular = Christ/Church; seeds = Israel). Shoulder stones = tribes borne by Christ; tightly fitted = old man hidden, new life elevated.

5. Urim and Thummim (Inside/Attached to Breastplate)

- Hidden in the folded breastplate (square, doubled).
- Urim ("lights") + Thummim ("perfections") = perfect light; judgment/guidance.
- Typology:
    - Perfect, complete light of the new covenant (Christ reveals what was hidden/blurred in Old Testament).
    - Gematria link to Christ (888 in related phrases); lights/perfections = faultless revelation in Christ.
    - Breastplate of judgment over heart; names of tribes engraved = Israel remembered in Christ's light.
    - In our dispensation the light is accessible (not hidden in pouch); we walk in it for fellowship and cleansing (1 Jn 1:7).
- Dispensational link: Reveals the perfect light now (5th dispensation); contrasts with Old Testament anticipation.

Key Insight: Urim/Thummim = Christ the perfect Light (not dice or mere yes/no); hidden in old but revealed in new. Breastplate tears to expose it, like veil torn.

6–7. Head Coverings (Fifth to Seventh Dispensations)

Turban (Mitre) — Linen; first of headgear.

- "To wrap/wind around" — effort/complexity of high priesthood.
- Typology: 5th dispensation (grace, hidden); Christ as Priest now (kingship deferred). White linen = resurrection. Worn on Day of Atonement (plain linen = reconciliation in inner sanctuary).
- High priest exchanges colorful garments for plain linen + turban on Atonement — pictures Christ focusing on cleansing us now.

Bonnet — For ordinary priests (not high priest).

- "Covering"; skullcap/hat = submission to higher authority.
- Typology: We as royal priesthood wear it — submitted to Christ our Head. In new covenant, no need for literal hats (not common practice, 1 Cor 11); all power given to Christ (Matt 28:18). We share His authority as priests.

Golden Plate/Crown — Attached to turban with purple cord; "Holy to the Lord".

- Typology: 7th dispensation (Millennium/revealed kingdom). Christ will wear full crown when claiming visible kingship. Purple cord = reconciliation bond. Now hidden (only turban); then glory fills earth (Isa 60).

Overall Headgear Flow:

- Turban (5th — grace, hidden priesthood).
- Bonnet (priests' covering — our submission as royal priesthood).
- Golden plate/crown (7th — full revealed kingship/glory).
- 6th (tribulation) implied in progression; head coverings emphasize Christ as Head (Col 2:9–10).

Summary of the Clothing's Typological Progression

- Breeches: Cover shame/humble fallen origin (pre-Adam world locked away).
- Coat (Linen): Resurrection life covering old man (1st garment; new creation through suffering).
- Robe: Kingship (2nd dispensation/government; deferred; audible Word + hidden fruitfulness in 5th).
- Ephod: Priesthood elevating/uniting (two into one; government on shoulders; old hidden).
- Breastplate + Urim/Thummim: Judgment/perfect light (revealed in new; names borne by Christ).
- Head Coverings:
    - Turban — 5th dispensation (hidden high priesthood/grace).
    - Bonnet — Priests' submission (Church as royal priesthood).
    - Golden plate — 7th dispensation (revealed kingship/glory).

Overall Meaning:

- Garments hide old creation, reveal new (linen vs. wool; gold plating shittim).
- Progress from body (covering shame/redemption) to head (authority/light/glory).
- High priest's clothing = Christ's work: death/resurrection, hidden priesthood now, revealed kingship later.
- Church participates as royal priesthood (1 Pet 2:9) — cleansed, clothed in new man/Spirit, submitted to Christ our Head, walking in perfect light.
- Many pieces torn in types (old covenant failure); new remains intact.
- Emphasis on 5th dispensation (hidden, grace, turban, pomegranates) while awaiting full revelation.

The clothing is God's "uniform" for service — not self-effort but Christ's provision. Studying it reveals more of Christ; superficial reading misses the glory. We are already holy/righteous in Him (Col 2:10); live accordingly, letting the Word transform us.
This schematic organizes the scattered details into a clear progression while preserving your strong Christological, dispensational, and typological emphasis. Let me know if you want expansions on specific pieces, coloucities ofrs, or links to the Tabernacle.

Understanding the details of the priests' clothing is challenging, as they are scattered

throughout the Bible, often described in reverse order. However, their significance lies in portraying God's mysteries in our dispensation. Typologically, they carry a hidden meaning, not superficial. When studying each piece, we view them from God's perspective, making the topic complex. They are not intended for the casual reader but for the believer willing to dedicate time to studying God's Word. With genuine interest, He will help us grasp them easily. If we skim the Scriptures superficially, relating everything to ourselves rather than Christ, the pages become lifeless and difficult to understand. Each study of Scripture reveals more about Christ.

The seven pieces of clothing are (Leviticus 8:7–9; Exodus 28:39–43):

- The linen coat, with the girdle,
- The robe,
- The ephod or breastplate,
- The Urim and Thummim attached to it,
- A turban on the high priest's head,
- A bonnet for the priests,
- The golden plate, or crown, on the high priest.

The Breeches

The breeches, or underpants, are mentioned but not considered part of the priest's "outfit" (Leviticus 6:10).

On the Great Day of Atonement, the high priest wore only linen garments. Linen --symbolises rebirth, as raw cotton is beaten, trodden, and processed from start to finish.

The Great Day of Atonement represents Christ reconciling us to God in the inner Sanctuary. Firstly, the white garment symbolises God. Secondly, white encompasses all colours of the spectrum, signifying Christ's work of reconciliation for each believer. It also recalls the great "white" throne where people will be judged on the last day.

Linen represents resurrection, whereas wool denotes the old creation, being a natural fibre. Rebirth is symbolised by products resulting from "suffering," such as wine from grapes, bread from wheat, and linen from cotton. Wool was forbidden in priests' garments, as it represents the old creation and causes perspiration (Ezekiel 44:18).

Wool or natural hair emphasises the works of the old man. The Lord Jesus used a linen
robe when washing the disciples' feet. Later, the disciples shared in Christ's resurrected
life, benefiting from His high priestly work, such as daily cleansing. The garments
symbolise God's work across the seven dispensations.
The first clothing worn is the breeches (underwear), reflecting the fallen world before
Adam. The seven subsequent garments represent events after Adam's creation. The
first four garments signify the first four dispensations, and the three headgears reflect
the fifth, sixth, and seventh dispensations.
The Linen Breeches (Strong's No. 4370)
The breeches protected private parts (Leviticus 6:10). The Hebrew word is explained in
Deuteronomy 32:34, meaning "locked, protected, or sealed," like a prized treasure.
Deuteronomy 32:35 refers to what God protects: the present heaven and earth awaiting
final judgement.
Before Adam, the inhabitants of the former world rebelled against God, facing a
preliminary punishment, a deluge like Noah's. Before Adam's creation, waters covered
the heavens and earth (firmament), then receded, but the former earth's people remain
reserved for God's final judgement. Before God re-created the earth, it was engulfed in a
greater deluge than Noah's:
"And the earth was without form, and void; and darkness was upon the face of the deep.
And the Spirit of God moved upon the face of the waters" (Genesis 1:2).
This verse indicates the world (earth and heavens) was void, encircled by water. When
the waters receded, continents like Africa emerged, but the sea still harbours evil spirits
from the previous fallen world. On the Last Day, the sea will yield its dead —those from
before Adam—followed by those locked in the abyss since Adam's creation (Revelation
20:11–15). The former sea holds the fallen creation awaiting final judgement. Death and
the realm of death refer to people since Adam's creation.
In the new earth, the sea (the past fallen creation and their dead) will cease to exist
(Revelation 21:1). They still face waves battering their coastline. Typologically, the

breeches are “locked away” as this previous old creation beneath the sea. The pre-
Adam deluge was a preliminary arrest, but on the “last day” of God’s judgement, they
will be no more. Satan clings to our tattered earth, making his future bleak. When Adam
and Eve sinned, they became aware of their roots and their sin, originating from the dust
of the former, fallen world. Thus, they were ashamed and tried to cover themselves.
Something went wrong with our world’s birth when Adam was created. Our origin is
unappealing, so parents are reluctant to discuss it with their children. The Bible states
children should not see their parents’ sexual body parts, as this reveals their origins.
When Noah was drunk, his son Ham mocked him, and God punished him—not for
drunkenness but for ridiculing his humble origins. Our roots should keep us humble, not
amuse others. The breeches cover our shame, or humble beginnings.

1. **The Coat of Fine Linen** (Strong’s No. 3801)

The first garment was an embroidered coat of fine linen. The Hebrew word for weave,
shabats (Strong’s No. 7660), means “to interweave,” like gems embroidered into a coat.
King Saul’s garment, made of linen with many holes, is an example (2 Samuel 1:9–16).
Saul attempted suicide with his sword, but the coat’s tiny, interlaced iron rings
prevented it from piercing his heart. These rings, forming a lattice, signify eternity.
Typologically, Saul should have lived forever due to his garment. Saul represents the
Lord Jesus, who willingly gave His life for Christ, who lives forever. Saul’s sword parallels
Jesus’ cross, both shaped similarly. Saul typifies religious Israel under the law. The Lord
Jesus, living under Israel’s laws, died. Like Saul, who chose death, Jesus laid down His
life. An Amalekite, a descendant of Esau, helped Saul die and sought a reward from
David but was killed because Saul was the Lord’s anointed. The term “the Lord’s
Anointed” relates to “Messiah,” a title exclusive to Christ. The Lord Jesus, the eternal

Jehovah of the Old Testament, gave His life as part of the old creation for the new.
Before Saul's death, his life was troubled, like the old creation, leading to Jesus' death on the cross. Amalek, or Agag, who killed Saul, represents the old natural man, or Israel.
Peter noted the Jews' co-responsibility for Jesus' death (Acts 2:23). Saul's sword is Jesus' cross. Their lives ended, with Saul succeeded by David and Jesus by Christ.
The linen garment was unique, woven as one piece from shoulders to hem. A girdle, not mentioned in Exodus 28, was specially made to measure.
In the Old Testament, eight people (besides priests and high priests) wore this coat. The Hebrew word appears 29 times in the Old Testament. The most important individuals are the following:
• Adam and Eve (Genesis 3:21)
They made their garments from skins. This garment was whole, covering them completely, as they were aware and ashamed of their sin. God Himself clothed them with this garment to separate them from the world, and it also symbolises Christ. Adam and Eve made garments of fig leaves, but these were inadequate (Genesis 3:7). The fig tree reflects the fourth dispensation, or the dispensation of the law: the works of the old nature. No matter how excellent our works appear, they will always fall short.
Zacchaeus climbed a fig tree to see the Lord Jesus (Luke 19:5). The Lord called him down, accepting him warmly and staying at his house. This incident represents believers who distance themselves from the dispensation of the law (fig tree) to become obedient to Christ in our dispensation of grace. If our works are tied to the old nature, they will never suffice; thus, we must descend from the fig tree symbolising the law. The garment of skins, made from dead animals, conveys death and resurrection. Eternal life, stemming from the resurrection, is symbolised by the garment. The Hebrew word for "coat" (kuttoneth) is singular. The first Adam is a type of the second Adam, or Christ (1 Corinthians 15:45). By clothing themselves with skins, they identified with Christ. Fig

leaves reflect secular life, whereas the coat signifies eternal life. The emphasis is on unity, even though the coat is pieced together from many skins. In the inner Sanctuary, the mercy seat of the ark was moulded from one piece of gold, though its fragments were melted together. The four cherubim facing each other with outstretched wings were unified around the ark. The coat was moulded securely to the body, suggesting that Adam was a priest.

• Joseph

Joseph's coat was multi-coloured and specially designed for him (Genesis 37). He, too, was a type of Christ, and through this coat, he shares in God's life. The many colours in his coat point to God's diverse wisdom:

"That now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Ephesians 3:10).

The white linen coat of the high priest reflects all colours of the spectrum. The Lord Jesus' death is depicted in Joseph's story when he was cast into the pit, and his resurrection when he was lifted out. His brothers smeared his coat with blood, reflecting Jesus' crucifixion. The Hebrew word for blood (dam, Strong's No. 1818) means red, as does the name Adam. Like Adam's first coat, it was stained with blood. Soon, our Lord will appear with reborn Israel, who repented at Petra, following the route from Bozrah (Petra). Christ will appear in blood-red clothes to take vengeance on His enemies:

"Who is this that cometh from Edom, with dyed garments from Bozrah?" (Isaiah 63:1).

Even before Joseph reigned with Pharaoh, he wore the coat, suggesting his priestly task.

In the Bible, the robe typically relates to kingship, while the linen coat relates to the high priestly task. Both are types of Christ, the High Priest after the order of Melchizedek, though His kingship remains invisible today.

• Tamar

Tamar, Absalom's sister, was the king's daughter and wore a similar coat (2 Samuel 13:18). In Hebrew, her name means "palm tree," a tree with a long stem and a crown of

leaves elevated above the earth, symbolising Christ's kingdom and the believing
remnant. The bride Israel was called to be a kingly priesthood unto the Lord, but this
calling faltered when Amnon deceived her. She cried and tore her multi-coloured
garment. Two chapters later, another mishap occurs, and another garment is torn,
meant to remain intact (2 Samuel 15:32). This reflects the priesthood that went awry. •
Ezra and Nehemiah
Ezra and Nehemiah were also dressed in priestly clothes.
• Job
Job wore a coat that became too small for him (Job 30:18). The priesthood did not
appeal to Job, and he wished to escape it. He is a type of the Lord Jesus on earth: Job's
suffering reflects the Lord's suffering. The priesthood under the old covenant was too
burdensome and limited, requiring replacement. After Job's suffering, he was healed,
and his losses were restored more abundantly. Later in the Book of Job, his sores
healed, reflecting the risen Christ.
• The Bride
The bride, like Tamar (Israel), had a coat but did not wear it (Song of Solomon 5:3). The
lover was the Lord, who withdrew because His bride (Israel) was unfaithful. The dress
was prepared, yet there was neither bridegroom nor beloved (Song of Solomon 5:6).
• Eliakim
The Lord's servant Eliakim received a coat, as he is a type of Christ (Isaiah 22:15–25).
After Shebna's death, Eliakim took his duties, receiving his coat. Shebna represents the
Lord Jesus, as the key of David given to Eliakim refers to Christ (Revelation 1:18; 3:7). We
need not be anxious, as the Lord overcame death. Shebna, who died, reflects Jesus,
who went to the realm of death, a vast land. Eliakim, his successor, represents the risen
Christ, once dead but now alive, holding the key of David. He is Shebna's incarnation.
God removed the first to establish the second (Hebrews 10:9). Similar examples in the
Bible show the first replaced by the second:

Old covenant	**New**

(1st)	**covenant (2nd)**
Esau Ishmael Aaron	Jacob Isaac Melchizedek
Saul	David
Lord Jesus	Christ
First Adam	Second Adam
Shebna	Eljakim

The key given to Eliakim will be hung on a nail:
“And it shall come to pass in that day, saith the LORD of hosts, that the nail that is
fastened in the sure place shall be removed, and be cut down, and fall; and the burden
that was upon it shall be cut off: for the LORD hath spoken it” (Isaiah 22:25).
The nail, holding the key, will break, symbolising Jesus’ death and resurrection. The old
covenant (bondage) is set free. We enter the new covenant’s promises through rebirth,
or His death and resurrection. The key of the new covenant will open the graves, linked
to the key in Revelation. It will be esteemed by the house of David, fulfilling all promises
made to Israel under the old covenant through the new covenant. Shebna represents
Jesus, who died, not the antichrist, as some claim.
Isaiah 22 can be divided as follows:
• Shebna: Verses 15–19, 25
• Eliakim: Verses 20–22
• Head nail: Verses 23–24
• The nail dislodges: Verse 25
Verse 25 refers to Shebna; the nail dislodges, and he dies. This verse leaps back to
Shebna, a common biblical pattern. Eliakim, with the coat, portrays Christ.

The Rings
The linen coat was patterned with many holes, yet remained one garment. The rings
formed a complete garment. During Aaron’s history, he took rings from the women,
sons, and daughters to make a golden calf. The gold rings, rounded, suggest eternity.
They were melted to create one large ring, the golden calf (Exodus 32). The calf reflects
the firstborn, indirectly referring to the new generation. Aaron had good intentions with

the calf. When Moses descended with the first stone tablets from Mount Sinai, they broke upon seeing the golden calf, symbolising the new covenant. The stone tablets represented the old covenant, while the golden calf reflected the new covenant in Christ. When Christ rose from the dead, the stone tablets broke again, marking the end of the dispensation of the law (Galatians 3:13). Simultaneously, the veil in the sanctuary tore.

Afterwards, the golden calf was melted and mixed with water (the Word of God), which the Israelites drank. The gold and water depict true life. Every story, however grim, has a deeper meaning in Scripture. We must read repeatedly to uncover the true message.

Aaron's intention was good, though poorly timed. Consequently, Moses made a second set of stone tablets, placed in the ark and covered by the mercy seat, reflecting the new covenant, with God's laws written on our hearts (Jeremiah 31:32–33). The first tablets were destroyed to make way for the second. That day, about 3,000 men died, but Aaron's life was spared.

Later, Uzzah touched the ark of the Testimony to prevent it from falling, costing him his life (2 Samuel 6:6–7). Touching Mount Sinai would also have caused death. Today, meeting the living God results in death. We "touched" our Lord, and by God's standards, we are reckoned dead at Calvary. Yet, we are now alive in Christ. Uzzah is dead but will be part of the new creation. I believe the 3,000 men who died celebrating the golden calf may be part of the new creation, epitomised by the golden calf.

The Linen

The coat had to be of fine linen. The Hebrew word for linen (shesh, Strong's No. 8336) stems from shayish (Strong's No. 7893), meaning white. Linen is whitened by bleaching.

The numerical value of shesh is 300+300, thus 600. The number 6 signifies Christ, like a hook curving to unite heaven and earth. The processed cotton yields white, bleached linen. The first mention of linen in the Bible is Joseph's multi-coloured coat, dipped in

blood, reflecting Christ's resurrection. The next mention is in the tabernacle, where the
linen's base colours were white, scarlet red, purple, and blue.
Both the grain of wheat and cotton (linen) depict the old man entering the new creation
through death and resurrection. Jesus said that unless a grain of wheat dies, it cannot
bear fruit (John 12:24). Cotton is similarly putrefied and broken down in water, where
bacteria decompose it, leaving rough fibres that are combed and woven into linen.
Cotton can also produce paper or linseed oil. John 13–17 explains Christ's high priestly
task, from washing the disciples' feet to His high priestly prayer. In John 17, He wore a
linen coat that did not tear, symbolising His resurrection on the third day. Wool,
conversely, represents the old nature, as it undergoes no such "judgement." The grain of
wheat reflects the first dispensation, or the individual man. Similarly, linen reflects the
first dispensation, as they are closely related

2. **The Robe** (Strong's No. 4598)

The robe is the second garment, worn over the linen coat, and is associated with men of
esteem (Exodus 28:31, 34). The Hebrew word for robe has a numerical value of 14,
paralleling the numerical value of David. There are also 14 x 3 generations from
Abraham to Christ, linking the robe to kingship. It reflects the second dispensation,
corresponding to the dispensation of human government. During this dispensation at
Babylon, people scattered into 70 nations, each with their own land and king, forming
the kingdoms we know today.
The robe was worn over the fine linen coat but was shorter, making it more significant
and symbolising kingship. Only the high priest, not priests in general, wore the robe.

The following individuals, besides the high priest, wore the robe
• Samuel
Samuel was brought to the temple at 40 days old. He is a type of Christ, involved with
both kings and the high priest during his lifetime. Later, he was considered greater than

the king, as he anointed them. He fulfilled the duties of both high priest (white linen garments) and king (robe). The robe suited him perfectly (1 Samuel 2:19). When Saul disobeyed Samuel, Samuel tore a piece of Saul's robe, symbolically removing part of Saul's kingdom and transferring it to himself (1 Samuel 15:27–28).

Thus, Samuel gained kingship alongside his high priestly duties, exemplifying Melchizedek.

Saul's name means "the chosen one." He is a type of the Lord Jesus, who bore our sins, setting us free (1 John 2:2). The world did not choose Jesus as king, and His kingship was taken from Him. Daniel prophesied that the Anointed One would be cut off, and currently, He does not claim the kingdom owed to Him (Daniel 9:26). However, the Lord Jesus will soon lawfully reclaim His kingdom.

Later in Saul's life, he sought advice from a medium who claimed to see Samuel in a robe (1 Samuel 28:13–14), indicating he was always dressed in it.

• Jonathan

Jonathan considered himself less noteworthy than David and willingly gave his robe to him (1 Samuel 18:4). David became king for two reasons: Samuel anointed him, and he married Saul's daughter.

• David

David cut off the hem of Saul's robe quietly at night, keeping it secret (1 Samuel 24:4–5, 11). Symbolically, the kingdom was transferred from Saul (the Lord Jesus) to David (Christ). This occurred at night during our fifth dispensation, the "hidden" period in God's calendar. The pomegranates at the hem of the high priest's robe also bear witness to this fifth dispensation. David addressed Saul as his father, reflecting a typological relationship between them, as exists between the Lord Jesus and Christ. Jesus was threatened by Christ, as the old creation was threatened by the new. The continual strife between Saul and David portrays the anguish Jesus endured on earth. At Gethsemane, Jesus faced a spiritual battle, praying for the cup to be taken away, but He drank it, taking away the world's sins:

“And being in an agony he prayed more earnestly: and his sweat was as it were great
drops of blood falling down to the ground” (Luke 22:44).
Jesus realised He had to clear the path for Christ, or the new creation. David harboured
no ill feelings towards Saul. Secretly, David received the robe. Similarly, Elisha asked for
Elijah’s robe (2 Kings 2:13). Elijah was always on the run, but Elisha, a picture of Christ,
made the oil last, symbolising the Holy Spirit (2 Kings 4).
David wore the robe only once, when transporting the ark, also wearing the ephod and
linen coat (1 Chronicles 15:27). He reflected Melchizedek, or Christ, as both high priest
and king. As a Levite, David was co-responsible for bringing the ark to Jerusalem,
symbolising the Millennium when Christ’s kingdom will settle in Jerusalem.
The ark was transported twice, but the first journey went wrong, and it remained at
Obed-Edom. Uzzah’s death during this event symbolises our present dispensation.
When the oxen stumbled, the ark nearly fell, and Uzzah touched it to prevent it, resulting
in his death (2 Samuel 6:6–7). The oxen reflect Israel stumbling under the law’s weight,
which was too heavy to bear (Acts 15:10). The ark represents the Messiah’s high throne.
Uzzah’s attempt to save it cost him his life. His death depicts believers in our
dispensation who lost their old lives upon accepting Christ, gaining new life. While
Uzzah’s death may seem negative, for God, it was positive, as Uzzah will belong to the
new creation. He died to save the ark.
Obed-Edom, living outside Israel’s boundaries, reflects the Church today, greatly
blessed because the ark remained with them, despite being Gentiles. The second
transport of the ark to Jerusalem (1 Chronicles 15) reflects Israel’s restoration on the
“Day of the Lord,” bringing blessing during the Millennium. Great joy accompanied this
transport, as the new covenant is coupled with joy, which we can experience. Michal,
Saul’s daughter, despised this joy, not sharing in it (1 Chronicles 15:29), reflecting the
battle between the old and new covenants. The people were also jubilant with the
golden calf, which symbolised the new covenant.

• Saul’s Daughters
Saul’s daughters wore robes, marking them as the king’s daughters, as ordinary people
did not wear them (2 Samuel 13:18).
• Ezra
Ezra mourned when he heard that the Israelites had intermingled with other nations. He
wore the robe when he received this news and tore it, indicating something went awry
with Israel’s kingdom, as the robe was meant to remain intact (Ezra 9:3, 5; Exodus
28:32). Saul’s robe tore twice, and now Ezra’s tore, reflecting the old covenant’s inability
to embrace the new. The robe of the old covenant tore, but not the robe symbolising the
eternal new covenant.
• Job
Job tore his robe and can be considered a king (Job 1:20; 2:12). He is a type of the Lord
Jesus, who suffered on our behalf. The Lord’s kingship was taken away, but with His
resurrection and ascension, He inherited a greater name (Hebrews 1:4). Job lost
everything, but the Lord restored his wealth more abundantly (Job 42:12). Job’s friends,
who wore robes, reflect the believing remnant (Church) faithful to the Lord. • The Lord’s
Enemies
The Lord’s enemies wore a robe but will be put to shame (Psalm 109:29; Ezekiel 26:16).
The “powers of the sea” are not biological monsters but refer to fallen angels and
Babylon, which will dissolve beneath the oceans in the near future (Revelation 18:21).
They will be judged on the last day.
• Christ’s Robe
Christ will wear a robe of righteousness at His second coming (Isaiah 59:17; 61:10),
avenging Himself on those who opposed His kingdom.
In the New Testament, a woman touched the hem of the Lord’s robe and was healed
(Matthew 9:20–21; Mark 5:27; Luke 8:44). She secretly touched it from behind,
unnoticed. Jesus was en-route to heal Jairus’ daughter, and He felt power leave Him,
though it remained invisible to the world. This touching reflects our fifth dispensation,
which is hidden. We are in a lingering dispensation, awaiting Israel’s (Jairus’ daughter)

resurrection on the “Day of the Lord.” Many touched Jesus then, but this woman’s
healing has deeper significance. Unknown to the world, she was healed during our fifth
dispensation, while Jairus’ daughter died but will be raised when Israel repents.

Opening on Top of the Robe
The robe had an opening at the top, defined by:
“And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of
woven work round about the hole of it, as it were the hole of an habergeon, that it be not
rent” (Exodus 28:32).
This hole allowed the priest’s head to pass through, with a binding (hem) around it, like a
polo neck.
The word “hole” stems from the Hebrew peh (Strong’s No. 6310), usually translated as
“mouth” or “commandments.”
The word “top” or “head” stems from rosh (Strong’s No. 7218), typically translated as
“head,” “chief,” or “start.”
The word “binding” stems from saphah (Strong’s No. 8193), usually translated as “lip.”
These three words connect, as Christ is the Head and the Word of God, uttered by His
lips. They refer to His high priestly task. The Head, Christ, is exalted, reconciling us to
God. The head passed through the hole in the “centre” of the robe, derived from the
Hebrew tavek (Strong’s No. 8432), meaning “inner” or “centre point.” This word appears
in Genesis 2:9, where the tree of life is in the centre of Eden. Christ, the Head, is now at
creation’s centre, performing reconciliation. The third heaven is also central to creation,
as explained in my earlier notes on Revelation. The head went through the top hole, and
the world’s fate is at its hem, as seen in Psalm 133, where oil poured on Aaron’s head
flowed to his beard (mouth) and the hem of his garment. The thick olive oil flowed
slowly, like Christ’s kingdom expanding. Currently invisible, His kingdom will reach the
world’s corners in the sixth dispensation and, in the seventh, all creation will obey Him.
When the oil reaches the hem, the kingdom will extend to the earth’s ends. The New

Jerusalem in Revelation will descend from heaven to earth, representing His kingdom.
Symbolically, the animals in Revelation, with seven heads and ten crowns on the seventh, portray earthly kingdoms. John's vision of Jerusalem is not literal; understanding its spiritual meaning clarifies the literal. The robe's hem is the earth, and the kingdom will gradually extend to its ends. Another example is the small stone that fell on the image's toes in Daniel 2, growing to fill creation. The stone, robe, and Jerusalem symbolise Christ's kingdom.
The robe's hem was not to tear, yet it did with Ezra and Caiaphas, the last high priest (Matthew 26:65). Before tearing his robe, Caiaphas asked Jesus if He was the Son of God. Jesus confirmed He would sit at God's right hand. Caiaphas tore his robe in displeasure, signalling the end of Aaron's priesthood. The veil in the sanctuary tore, merging the outer and inner Sanctuary, making the ark accessible.

Lower Hem of the Robe
Attached to the robe's lower hem were golden bells and pomegranates. The Hebrew word for pomegranate (rimmon, Strong's No. 7416) means "a high place," stemming from raman (Strong's No. 7426), meaning "to elevate." Benjamin, symbolising the remnant, found shelter at Rimmon (Judges 20–21). In our age, the Church is God's remnant. The pomegranate, the fifth fruit in a series of seven, represents the fifth dispensation (Deuteronomy 8:8). Later, Benjamin sheltered at Rimmon for four months, symbolising Christ finding shelter in heaven (Rimmon) after the fourth dispensation. He is now seated in a high place. The pomegranate's round shape suggests eternity, appearing ordinary externally. Its interior, with many small purple seeds, signifies the Church's unity in Christ, seated with Him in heaven. The interior represents heaven, the exterior the world's circumference. Thus, the robe reflects events shaping our dispensation. The top seam signifies heaven, the bottom the Church, Christ's body.
Pomegranates appear unappealing externally. The amethyst, symbolising the Church,

has a similar connotation. Rounded and ordinary outside, it reveals clusters of purple
crystals when sliced, blending uniformly. Purple, a blend of blue (heaven) and red
(world), suggests reconciliation.
The golden bells remind us that the King can be heard, though invisible in heaven. The
pomegranates are the world's only clue to His kingdom, unappealing to outsiders.
Though God's Word can be heard, nothing is visible. In Old Testament times, God
proved His existence, like Elijah's fire from heaven (1 Kings 18:38–39). Today, people rely
solely on God's Word for faith, lacking visible evidence.
The gold at the garment's bottom signifies Christ's hidden, eternal kingdom. When the
high priest moved, the bells rang, indicating life. While awaiting Christ's revealed
kingdom, we notice Him through the pomegranates' truths and by hearing the golden
bells, or His Word. The blue robe, like the heavens, suggests Christ seated in heaven.

3. **The EPHOD**, or the breastplate St. no. 642

That is the high priest's third item of clothing. Ex. 28:5-14 It was a more costly garment,
woven and twisted with golden cords. It was brightly coloured with intertwined blue,
purple, scarlet, and linen threads. It had shoulder pieces with two adjoining
breastplates of similar material. It was decorated with gems and gold. The original
meaning of the word 'ephod' remains uncertain. The female form of the word describes
the casing, to beautify a statue and make it more noticeable. A statue is revered by
being gold-plated. Isa. 30:22 Hence, we conclude that the term possibly refers to
adoration and the word 'to elevate'.
The ephod was made of gold, and the linen mentioned is not part of the framework. The
ephod had two plates, tied together by two shoulder straps. This meant there was a rear
and a front plate, divided by the high priest's chest cavity. A girdle joined them as a unit.
Tied to the ephod was also the fourth set of clothing, the Urim and Thummim. In the

Bible, the numbers three and four belong together (third and fourth set of clothing).
The ephod had two onyx stones, joined to the ephod at the shoulders, each enclosed in a small golden box. The stones were coupled to the golden boxes via golden chains. The
onyx and the ephod were linked at the shoulder.
Upon the stones were engraved the names of the twelve tribes of Israel.
‘As a jeweller engraves a signet, you shall engrave the two stones according to the
names of the sons of Israel; you shall set them in filigree settings of gold.’ Ex. 28:11
The two stones were like a stamp and a symbol of eternity. This suggests that all the
tribes will share in Christ’s rule, as epitomised by the signet ring. The power rests on
Christ’s shoulders.
‘For unto us a child is born, unto us a son is given: and the government shall be upon his
shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The
everlasting Father, The Prince of Peace.’ Isa. 9:6
The ephod hanging over the high priest’s shoulders suggests Christ’s present work for
us. Israel will rule with God, and the weight of God’s promises (ephod) to Israel rests
wholly on Christ’s shoulders.
The ephod itself suggests that the two became one, as the high priest fastened the two
plates of the ephod around his chest. It testifies to the promises God made to Abraham
that will be fulfilled in Christ. In the New Testament, we discover that God’s promise to
Abraham had a twofold implication. It mentions his Seed (singular) and his seeds, or his
natural offspring. Gal. 3:16 The Seed is Christ, the promised Messiah. Firstly, the
promises made to Abraham will be fulfilled in the Church (Seed) and finally through the
nation of Israel (seeds). The Church concerns the hidden Kingdom and has a heavenly
connotation. However, Israel, who will be reborn on the ‘Day of the Lord’, concerns the
revealed Kingdom of Christ on earth.
Thus, the promise God made to Abraham is fulfilled in the Church today and later in the
Millennium, but Moses’ laws have nothing to do with them. The promises God made to
Abraham had nothing to do with the laws of Moses that appeared 430 years later. Christ

came to fulfil the law, yet the laws of Moses did not nullify the promises God made to
Abraham. Gal. 3:17 Christ did and will fulfil the promises God made to Abraham,
circumventing the law. When the Lord Jesus was on earth, He often referred to the laws
of Moses but distanced Himself from them because He had a message of grace. Jn. 1:17
The original Greek word for ‘Gospel’ (Str. no. 2098) appears 77 times in the New
Testament and implies ‘joy or good tidings’. It is better to rename the Gospel of John as
‘the good tidings of John’. Christ’s message enflames joy, but not the laws of Moses. Gal.
3:13 As the names of the tribes were engraved on the stones, likewise the laws of the
new covenant are engraved on our hearts, and they will never be broken. Jer. 31:33
The first stone tablets of Moses broke at the feet of the golden calf. This suggests that
the people were powerless to bear the burden of the laws, but soon afterwards, God
gave Moses a second set of tablets, which were protected in the ark of the Covenant.
The old set of stones signifies the old covenant, whereas the new set testifies to the new
covenant. The latter is written in our hearts.
There are often references in the Bible to ‘the two’ that became ‘one’. An example is the
inner and outer Sanctuary of the tabernacle, previously divided by the veil. Since our
Lord died, the veil was rent, and today there is no divide in the Sanctuary. It is available
to each person. Similarly, the ephod, which used to be two parts, is made into one by
tying the girdle. This girdle suggests Christ’s resurrection. When the Lord Jesus rose
from a meal, He tied linen around His body, suggesting His resurrection. Jn. 13:4
Everything within the new creation will become one, and there will be a perfect bond
between the Bridegroom and His bride. This bond is reflected in the Hebrew word ‘Levi’
(Str. no. 3878 or 3867), which implies ‘to bind things together’. Christ reconciled us, and
our appropriate place is to be seated with God in heaven.
The ephod had many colours, namely red, heavenly blue, purple, and finally white, due

to the linen woven into the ephod. The four colours suggest the four Gospels. There is a certain colour, called ‘Purple of Cassius’ (named after the discoverer Andreas Cassius). It could only be extracted from gold. Purple of Cassius is a sensitivity test for gold chloride. Gold involves the colour purple, which is the colour of the ‘One’ who reconciles us to God; once more, the purple suggests the bond that exists between man (scarlet red) and heaven (heavenly blue). Gold advocates Christ as both King and High Priest. The gold advocates the work Christ is doing for us as our High Priest.

The ephod fitted tightly around the body of the high priest, hiding his normal body contour. When the people mourned, they wore sacks that hid their usual body contour, suggesting death. Similarly, the high priest in his ephod is a picture of the death of the old man. The normal body contour of the priest is hidden within his many layers of clothing. Only God, and not the old man, is allowed to speak. The ephod involves typology, and when it fell into the wrong hands, it was used for worshipping idols.

Two sardonyx stones were fixed in settings of gold on the High Priest’s shoulders: one on the right and one on the left. The names of the tribes of Israel were engraved upon these two stones, according to the instructions of the verse:

‘And you shall take two sardonyx stones, and engrave upon them the names of the children of Israel; there shall be six names on one stone, and six names on the second stone in the order of their birth.’ Ex. 28:9-10

The Bible calls these two stones ‘remembrance stones’. They were placed on the two shoulders of the ephod. It is stated four times that they are in sequence to their birth.

They are as follows:

Ruben	Gad
Simeon	Asser
Levi	Issachar
Judah	Zebulon
Dan	Joseph

Naphtali	Benjamin

The front and rear parts of the ephod were clasped together at the shoulder by two sardonyx stones set in gold.
The breastplate also carried the names of Israel, but their names were not in the same sequence as those engraved on the sardonyx stones.
The breastplate lists the names of the twelve tribes, and the Levites were not considered a tribe. The sardonyx stone was possibly deep red in colour and belonged to the tribe of Asher. (See notes on breastplate.)
The name Asher implies ‘happiness’, and he was Jacob’s eighth son and Zilpah’s second son. Anna, the prophetess, was also from the tribe of Asher. Luke 2:36 According to Jewish tradition, Asher’s sign is the olive tree. Gen. 49:20 That tree can grow for thousands of years and will only die if infected by disease. For this reason, the sardonyx portrays eternal life and the new creation. The number two suggests the firstborn, and the number eight, the new creation.

The people, besides the high priest, who wore the ephod:
1. Gideon. Israel asked Gideon to be their king after he conquered the Midianites. He refused, but they gave him the ephod. Judges 8:22-27 He argued that Jehovah was their rightful king and He alone should rule them. Israel gave Gideon their golden rings, altogether 1,700 shekels of gold. Previously, the rings were used to mould the golden calf. The number 17 suggests Christ, who is the beginning of the new creation: He ascended from the dead on the 17th of Nisan. The 17th of Nisan reflects the new creation, for on that day:
• The ark settled on Mount Ararat.
• Abraham arrived in the land of Canaan.
• Israel went through the Red Sea.
Mordecai was glorified, but Haman, the hater of Jews, was killed.
This date signifies something momentous as the new is established. The following numbers speak indirectly of the new creation: 3, 5, 8, 13, 17, etc. The numerical value of the word ‘Christ’ or the ‘Anointed’ is 358!

Gold is allied to the resurrected and eternal life. The people of Israel were entrusted
with the ephod, as Gideon refused to reign over them. In other words, they received a
priest (ephod) instead of a king. This reflects our dispensation: currently, we know the
Lord as our High Priest and not as a King. He is not on earth but is our High Priest in
heaven. His desire to be our High Priest obscures His Kingship. The high priest was first
clothed with the linen coat, which suggests his priesthood. The second garment
suggests his kingship, while the third refers again to his priesthood. The third garment
covers the second, or the high priesthood hides the kingship. The world notices nothing,
and they are absorbed with all the vile things that please them. Rom. 1:24-28 Today is
the time of God's grace. Gideon took the ephod and placed it in his hometown, Ophrah.
In some way, Ophrah (v. 27) is also linked with gold, because it originates from the word
'Ophir', the place where gold was quarried. 1 Kings 9:28 The ephod is coupled with the
priesthood of Aaron, and when used elsewhere, it usually involves idol worship. Christ
became a High Priest outside the norms of the priesthood of Aaron. The ephod at
Ophrah epitomises Christ as our High Priest.
2. The men in Judges 17-18 The ephod is mentioned five times in these two chapters,
and sadly, nowadays, Christendom relates it to idol worship. In many ways, the times of
the Judges align with the time we now live in. We have a King in heaven, but we cannot
see Him with our eyes. The time of the Judges corresponds to our fifth dispensation, and
usually, the time of the kings, e. g. , Saul, represents the succeeding sixth dispensation.
At present, we have no earthly king. The time of the Judges ended once Saul became
king.
The previous three chapters of the Book mainly concern the history of Samson
(Chapters 13-16), and the last two chapters focus on the ephod. Chapter 17
commences with the 1,100 shekels of gold, and we need to study Samson's history to

understand the significance of that number. He was undoubtedly a type of Christ.
Chapter 16 begins with Samson, who carried the city gate belonging to the Philistines
on his back, to be placed on high at Hebron. The word ‘gate’ in the Bible mainly denotes
the place where the law is governed, for the gate determines who enters or leaves the
city. Isa. 9:5 An example today is the customs at our airports. Symbolically, the rule
(gate) is taken away from the people and taken to Hebron, which is situated on top of a
mountain: Christ’s kingdom (gate) is taken from Jerusalem to Hebron, which is a type of
the Church. The place of our comfort is in heaven, or on top of the mountain.
Caleb, a Gentile with Joshua, played an important role early in Israel’s history. Hebron,
among other places, was allotted as Caleb’s possession and home. Judges 1:20
Indirectly, Hebron belonged to the heathen. The Church is a body of both Jews and
Gentiles, and we find our solace in Christ.
Hebron is also one of the Levite cities of refuge, where the guilty person is protected
against the avenger of blood. Joshua 20:3-5 The Israelites are guilty of the Lord Jesus’
death, but they too can find safety in the city of refuge.
The night when Samson removed the gate at Gaza portrays Christ’s resurrection and
ascension.
Samson loved Delilah (Israel), and beneath the blanket of the old covenant, everything
went wrong. In the past, Israel was the bride of Jehovah. Ezek. 16 The man (Samson)
was deprived of his power, and Delilah received a ransom of 1,100 shekels. The 1,100
shekels relate to our dispensation as well as to the Book of Judges. I will name a few
examples:
• The time of the Judges commenced when Joshua died at the age of 110 years.
• Joseph, like Joshua, died when he was 110 years old, and strangely, this is
mentioned in the same chapter. Joshua 24:29, 32 There is a bond between the
two.
The number 11 relates to our dispensation, or the hidden time of God’s Kingdom. God’s

Word is characterised by the number 10, for example, the Ten Commandments, or the
time when the Lord Jesus died on the cross, bearing our burden. The number 12
epitomises the revealed Kingdom that we still anticipate. Especially the New Jerusalem
is characterised by the number 12, for instance, it has 12 foundations. Rev. 21:14 We
are now living in a time sandwiched between a period when God has spoken (10) and
until the Kingdom of Christ (12) is revealed. Therefore, the importance of the number 11.
Even though the people tied Samson with several ropes, they could not overpower him.
The ropes (the laws of the old covenant) were unable to tie him down. Delilah (Israel)
was co-responsible for Samson's (Lord Jesus') death. Since she was an accomplice in
his death, she was rewarded with the 1,100 pieces of silver. Judg. 16:5
Ultimately, Samson was blinded and thrown into prison. This reflects our dispensation,
as both Joseph and Paul were also thrown into prison. In prison, they were regarded as
being 'outside humanity', yet they communed with Christ. Heb. 13:13 Christ no longer
notices the old man or our world because He condemned the old with His death on the
cross. Jn. 16:11 He is blind to the plight of our world or to any person who rejects Him,
and He only acknowledges the new man, or those who have become part of the new
creation. Christ's victory over Satan is portrayed in Samson's death, when he conquered
his enemy.
'Samson grasped the two central pillars on which the house rested and braced himself
against them, one with his right hand and the other with his left.' Judges 16:29
The two pillars that broke when Samson died epitomise Satan's defeat. The strength of
Satan, or the pillars he trusts in, are known as the pillars of 'sin' and 'law'. They broke
when Samson died, and all the old establishments of our world were crushed to the
ground when he died. This happened when our Lord died, and it will physically happen
with His future return to earth.
This story is followed by Judges 17-22, which differs in composition from the previous

chapters. Many people consider these chapters abominable and believe they do not blend with the character of the Bible. However, we find a greater meaning, locked away in our present fifth dispensation.

Judges 17 commences with an unknown man, Micah. His name implies 'Who is like Jehovah?' Hebron, being on top of the mountain, reminds us of Christ, as He is seated in heaven. Micah is most definitely a type of Christ. Micah was from Ephraim, who was endowed with the firstborn rights. The Church is now endowed with that birthright.

The mother (Israel) searched everywhere for the 1,100 shekels of silver but only found them later outside the priesthood of Aaron. They were found among the tribes of Ephraim, or Micah: as the lost 1,100 shekels were not with the Jews, the Church hid them. Micah knew about the shekels and gave them to his mother, who searched for them. She returned them to Micah, and he made an ephod. That ephod belongs to the Church today, or Micah. Micah had a house of gods, which reflects the Church. Paul told Timothy that the Church is now God's temple. 1 Tim. 3:15 For this reason, the temple of Micah could also have a positive connotation.

The words 'house of gods' can also be translated as 'teraphim' (v. 5). It suggests Christ, or His Spirit, for the people were always searching for them. Rachel, for example, stole the teraphim and hid them in the camel sack. Gen. 31:19-35 Everyone talked about them, but nobody knew where they were. Judg. 18:14, 17, 18, 20 Today, Christ's Kingdom is hidden from the world, and theologians find the Church a difficult concept to define.

3. Samuel, too, wore the ephod. 1 Sam. 2:18 He is a picture of the firstborn, for he was his mother's first child. He grew up in the temple, and they generally accepted Eli to be Samuel's father. He became a priest in a very special way.

He was from the mountains of Ephraim and Ramataim. The latter word, Ramataim, implies a 'double height', which immediately reminds one of our present dispensation.

Joseph, who asked for the body of Jesus to bury Him, was also from Arimathea. Luke
23:51 The word ‘Arimathea’ is the Greek variant of the word Ramataim (‘double height’).
The hint of the double share indicates that Samuel had this share. God was mainly
involved with Samuel, and he was the last of the Judges. He was also the last priest
before the era of the kings, e. g. , Saul. Eli is a symbol of the priesthood of Aaron, and it
was exchanged for Samuel’s priesthood. In a peculiar way, the ephod ended with
Samuel because Eli was unfaithful to his calling. Even though our Lord was a
descendant of Judah, He, too, took the ephod previously entrusted to Aaron.
The wearing of the ephod suggests the priesthood. 1 Sam. 14:3
4. Here, David had a peculiar bond with the ephod. 1 Sam. 21:9 When this history
unfolded, David was a fugitive, even though he was the anointed king. He remained
patient until he was later crowned as king of Israel. Throughout the time of his waiting,
we can regard him as a priest and not as a king, as with Christ today. Since Christ’s
resurrection, He is God’s Anointed. Ps. 2:2; Rom. 1:4 At present, Christ’s kingdom is
hidden from the world while He is our High Priest. He will, however, claim His kingdom
with His second coming to earth.
When David escaped from Saul, he met a priest, Ahimelech, and the priest trembled.
The name Ahimelech means ‘my brother is king’, hence he must have been David’s own
brother. Similarly, Aaron could also be named Ahimelech, as his brother Moses was
king. Together, both Ahimelech and David reflect Melchizedek, for they performed both
duties. David was not alone, as he had a faithful band of followers. The company of
people that followed him reflects the remnant, or the Church of Christ today. David
refers to the band of people as his young men (v. 4). The Hebrew word for the young men
is ‘naar’ (Str. no. 5288), as they reflect the Church as the firstborn of the new creation.
They are the ‘young’, as they are the first to share in the new creation.
David imagined that the priest would save his life. The priest always had bread, which

symbolises life. The table with the twelve loaves in the sanctuary had to be replaced
each week. David only wanted five of the twelve loaves. They are the bread of mercy.
Likewise, David only wanted five round stones when he killed Goliath. The number five
suggests our fifth dispensation, or God working in an invisible way. The Lord used five
loaves of bread, and miraculously, they were enough to feed 5,000 people. Jn. 6 The
people did not know where the bread came from, and likewise, they did not understand
the falling of the manna in the desert. The feminine aspects of our world reflect the old
creation: it is the visible, which provides no life. On the other hand, the Church is viewed
as a man, reflecting the invisible things, and we will provide the life as the bread and
manna. However, Ahimelech told them that the bread is holy and meant for the priests.
Once again, this focuses on a different priesthood besides the priesthood of Aaron. It is
the priesthood of Melchizedek. Indeed, David was competent to eat the bread, for here
he is regarded as the high priest, whilst his followers are regarded as priests. The Lord
Jesus referred to this incident when He addressed the Jews, who were so stern in
applying the laws of Moses. We, as the Church, are an exception, and we are free in
Christ, and no law is capable of binding us. Rom. 6:22 Hidden behind the ephod was a
sword. The latter reflects God's living Word that was hidden behind the ephod, or the
priesthood. That was a mighty sword that killed Goliath, and now it's obvious why the
sword is mentioned here. The reason is that both the ephod and sword reflect Christ.
The sword, or the Word of God, will judge the people in the sixth dispensation or with
Christ's second coming to earth. At the time of David, the sword (Word) caused David to
live, but finally, it will condemn the unbelievers.
5. In this chapter, the priests, and not only the high priest, were wearing the ephod. 1
Sam. 22:18 Abiathar, Ahimelech's son, followed David with an ephod to remind him of
his priesthood. 2 Sam. 23:6, 9; 30:7 In a modest way, David fulfilled the tasks of both the

high priest and the king.
Once again, we stumble upon the well-known history of 2 Samuel 6. This was a moment
in time when the ark was carted to Jerusalem, and then David wore the ephod,
signifying Christ as our High Priest and also as our King. In this chapter, David is not
persecuted but is appointed as the king in Jerusalem, reigning over the entire house of
Israel. 2 Sam. 5:7, 12 David's greatest wish was to return the ark to Jerusalem, to place it
where God's throne should stand.
As previously mentioned, the time when the ark will be returned to Jerusalem will
correspond to the time just before the Millennium. This will happen on the 'Day of the
Lord'. Typologically, it reflects Christ's second coming, when His Kingdom will increase
from Jerusalem to the uttermost parts of the world. This chapter vividly portrays the
delay we can expect before the ark is finally returned to Jerusalem. No one expected
this.
In the meantime, the ark of the Lord remained in the house of Obed-Edom for three
months, and his entire household was blessed. That delay portrays our fifth
dispensation of grace.
The ark is a symbol of Christ, and whatever happened to the ark in the past pictures
Christ in our dispensation. The ark reflects the risen Christ, for it is made of acacia
wood, plated with gold. The gold suggests the new creation that is established with
Christ's death and resurrection. The ark hid the stone tablets of Moses, or God's Word
was inside it.
On the first occasion, the ark was transported on a new wagon with wheels. The wheels
can be translated as 'gilgal', and a rolling wheel suggests rebirth. Usually, the Levites
had to carry the ark, but not on this occasion. The ark that used to be carried reflects
the old covenant, for it was too burdensome to carry (Acts 15:10), but the wheels that
carried the ark convey the new covenant. Something went wrong, and unexpectedly, the
ark remained with the Gentiles. Both Ahio and Uzzah were concerned with the safety of

the ark, and together, they symbolise Christ as both High Priest and King. The one
(Uzzah) died, and the high priest (Ahio) lived. They reflect our position too: the fall
commenced with the stumbling oxen – and when the ark nearly fell, it pictures Israel,
who stumbled under the weight of the old covenant. Uzzah lost his life because he
touched the ark. The moment when Uzzah died can be equated to the time when the
Jews rejected their Messiah. Yet, it has a positive outcome for the Church, as they are
established. Rom. 11:12 Everything seemed good to David, but it ended on a sour note.
The kingdom promised to Israel was deferred as they did not receive the Lord to govern
them. The ark that remained for three months at Obed-Edom reflects our present
dispensation. There is an interruption, and in the interim, the Church is blessed. Uzzah's
death does not convey the Lord Jesus' death, but rather it epitomises the rejection of
their Messiah. Due to the Jews who rejected their rightful King, Obed-Edom was
blessed.
Edom reflects Adam, or the nations of the world who are currently blessed.
'The ark of the LORD remained in the house of Obed-Edom the Gittite for three months.
And the Lord blessed Obed-Edom and all his household.' 2 Sam. 6:11
After this interruption, Israel will again be joyful, and that is when David wore the ephod.
It will literally be on the 'Day of the Lord' when Christ will return to Israel as both their
King and High Priest. There was great joy. 'Then David danced before the LORD with all
his might, and David was wearing a linen ephod. So David and all the house of Israel
brought up the ark of the LORD with shouting and the sound of the trumpet.' 2 Sam.
6:14-15 The Gospel is the 'good message' from God. Michal, Saul's daughter, or the old
covenant, begrudged David's happiness. This suggests the dominance of the law or any
person who is bent beneath the burden of the law. They will never be joyful.
Hosea 3:4 This is a picture of the events that will develop once Israel rejects their
Messiah. This gloomy picture portrays our present dispensation: the Jews, who rejected

their Messiah, will be without a king, prince, sacrifice, statue, ephod, and teraphim. That time pictures the painful experiences Hosea's estranged wife had to bear. Hosea sought his former wife who left him, and she was a harlot. He did that after paying a second price of redemption, and then he left her. She is named Gomer, and even though she did return to him a second time, there was no communication between the two. Christ paid the price for Israel when He died on the cross. The ransom is paid, and while Israel lives in disbelief, the Gentiles are blessed with the ephod. The ephod portrays the priesthood of Christ, and that is not limited to Israel; instead, everyone (Jew or Gentile) can participate in Christ's priesthood. The priesthood extends beyond that of Aaron. The Church is now established, and they are considered the true Israelites. The unbelieving Israel will be left with no ephod.

4. **The URIM and THUMMIM**

The breastplate had to be square and was firmly attached to the ephod. It was a sacred pouch designed for the high priest to hold the Urim and Thummim. It should be seen as part of the ephod.
The colours were similar to those of the ephod, and it was made from linen and gold.
The material was square and folded double to conceal the Urim and Thummim. The stones attached to the breastplate were in four groups. We also find the same groups in Numbers 2 and 10, when the camps were divided into four groups. We believe that the groups of names are similar to those named in the Book of Numbers. It is difficult to explain the stones, but we will name them as found in the King James Version. The stones and division of the tribes are as follows:

Tribe	**Stones (KJV)**
Judah (East)	Sarduis
Issachar	Topaz
Zebulon	Carbuncle

Reuben (South)	Emerald
Simeon	Sapphire
Gad	Diamond
Ephraim(West)	Ligure
Manasseh	Agate
Benjamin	Amethyst
Dan(North)	Beryl
Asser	Onyx
Naphtali	Jasper

Here, Levi is not considered a tribe, but the two sons of Joseph, Manasseh and Ephraim,
were each considered a tribe. Each stone represented one of the tribes of Israel, and the
name of that tribe was engraved on each as a seal. The stones were like a signet ring,
and each had a sign. Although the breastplate was fixed securely to the shoulder straps
of the ephod, it was nevertheless separate. They were made from rings, joining one
another to form a chain. These rings suggest eternity. According to the Scriptures, there
is a unity between the numbers 3 and 4. As the ephod reflected the priesthood, the
breastplate reflects the kingship. The number 12 denotes our visible world. In the Book
of Revelation, the New Jerusalem is seen descending from heaven to earth, and it has
12 foundations and gates, and, figuratively speaking, it is 12,000 furlongs long. Rev.
21:12-21 This suggests the impact of Christ’s Kingdom here on earth.
The number 3 concerns the invisible things, whilst the number 4 suggests the visible.
The ephod speaks of the High Priesthood of Christ, which is now hidden. The world is
currently living in the time of God’s grace or silence. Once the breastplate is placed over
the ephod, Christ’s Kingship will become apparent, and the world will be aware of His
presence.
During the fourth dispensation, God gave His laws, and He revealed His Kingdom. As
the numbers 4 and 10 belong together, similarly, the Ten Commandments are tied to the

fourth dispensation. Add up: 1 + 2 + 3 + 4 = 10. The number 4 is also related to the
number 12 (4 × 3 = 12). The stones are also divided into four groups. Our world is
dominated by time, which is divided into 12. We cannot imagine a world outside that
time frame, nor can we manipulate it (fourth dispensation). The only One who can
manipulate time is God, and only He can envisage the future, as proven in previous
prophecies. The Urim and Thummim
The purpose of the breastplate was to judge and guide the people. The breastplate of
judgement that covered the high priest's heart would judge them. Ex. 28:29 Inside the
breastplate were the Urim and Thummim. There are seven references to the Urim and
Thummim, with hardly any detail. It is similar to the name Melchizedek, as He is only
mentioned twice in the Old Testament, and if we study them, we can form no clear idea
of him.
The Urim and Thummim are mentioned in the following Scriptures:
Scripture Urim Thummim

	Urim	**Thummim**
Ex.28:30	*	*
Lev.8:8	*	*
Num. 27:21	*	
Deut.33:8	*	*
1 Sam.28:6	*	
Ezra 2:63	*	*
Neh. 7:65	*	*

The Urim appears seven times, and the Thummim five times. Their significance is that
judgement is procured by them. Nobody knows how they worked, and some even
believe they were dice! The name Urim means 'lights', while Thummim means
'perfections', and therefore, some speculate they were stones flashing in a particular
way, meaning either 'yes' or 'no'. Many believe that God was possibly involved with the

throwing of the dice. I tend to believe, as always, that they direct us to Christ. Their real
meaning, according to the original Hebrew, is as follows:
• Urim: It implies ‘to disclose something with light’. Christ is our inward Light, with
the idea that He will reveal to us the riches of His glory. 2 Cor. 4:4
• Thummim: This word implies perfection, and nothing more is needed to complement it.
Due to the above meanings, the Urim and Thummim portray the perfect Light, which is
the fulfilment of God’s Word. It is the new covenant, complemented by the Letters of
Paul. The numerical value of the phrase ‘there stood up a priest with Urim and with
Thummim’ is: Ezra 2:63
20 + 5 + 50 + 30 + 1 + 6 + 200 + 10 + 40 + 6 + 30 + 400 + 40 + 10 + 40 = 888. In the Greek
language, the numerical value of Christ’s name is also 888. The number 8 is associated
with the new creation.
Sometimes the word ‘Thummim’ is omitted, making us think that the two words
probably have a similar meaning: each of the two words can express the other. When, in
Scripture, only the Urim is mentioned, as in 1 Samuel 28:6, it is not complemented by
the Thummim. We find similar examples in the Gospel of John when, initially, the water
and the Spirit (Jn. 3:5) are named together, but later, only the Spirit is mentioned (Jn.
3:8). The reason is that the two words have a similar meaning.
My conclusion is that the light spoken of here (Urim) is faultless and complete in itself:
Christ’s work for us is perfect. In the Old Testament, the light was not perfect, but after
Christ’s resurrection, it is perfected in Him. The Old Testament also refers to the Light
that would come, yet things remained dark (a mystery) for Israel. They were aware of the
pending light, but in essence, it was blurred. Deut. 29:29 Christ revealed that to us.
God’s Son has the last Word, and He is the One who spoke in the New Testament. He is
the perfect light that exposes everything. The prophets and fathers of the Old Testament
were but a foreshadowing of Him. Heb. 1:1 The light that Christ reveals to us is the Urim
and Thummim. Christ appeared with the perfect light! Isaiah also prophesied about the

light, or the glory of the Lord. Isa. 60:1-3 During the dispensation of the law, there was a
little light, and everyone waited in anticipation. We are blessed and are already part of
the Light.
We ought to be awake to allow the Light to shine in us.
‘Awake, you who sleep, arise from the dead, and Christ will give you light.’ Eph. 5:14
Paul says this verse is traced to the Old Testament, and the only possible reference is
Isaiah:
‘Arise, shine; for your light has come! And the glory of the Lord is risen upon you.’ Isa.
60:1
The Light is the Glory of Christ that will flood our entire world. It is known to us, yet,
strangely, it remains hidden from the world. It will be revealed during the sixth
dispensation, and during the Millennium, there will be a true-life application. We ought
to grasp that the blessings we share as part of the Church are for those who call on His
name. We are ‘spiritual Israel’. In the future, God will rebuild the ruins, or what is left of
the fallen house of David. Acts 15:14-16
Then the whole world will appreciate His Glory. The Urim and Thummim direct us to this
perfect Light.
If, supposedly, the light (Urim) had to shine during Aaron’s time, why was it covered in
the breastplate? That is because the light and glory were nearby, yet hidden from the
Israelites in the Old Testament. We who are reborn know the Light, and we have been
made holy.
There are many born-again Christians who wrongly claim that they are not sanctified or
holy and need to be cleansed. That would imply that Christ’s work is incomplete. Paul
proved the opposite when he addressed the Ephesians as ‘holy’. God has blessed us
with every possible blessing, and nothing more can enhance it. Eph. 1:1-3 The word
‘sanctification’ does not really exist, because we are already holy and righteous. We
need to see ourselves as such and live with that perception. If we do not regard
ourselves as holy, then the hindrance will be our disregard for God’s Word. In Christ, we

are considered perfect and complete. Col. 2:10 If we study the Scriptures and they say
that no immoral, impure, or greedy person will inherit the Kingdom of Christ (Eph. 5:5),
we need to realise that this in no way relates to us. We are a new creation, perfect in
Christ, and nothing needs to trouble us. The immoral are the people who refuse Christ,
and in no way do we need to accept those people's standards. Our standards are much
higher than those of any other person living on earth, and we don't need to be their
partners. Eph. 5:7 We have reached the pinnacle of His great calling, and we need to live
accordingly. It is totally against the grain of the Scriptures to think we can manipulate
any born-again Christian or suggest that they are lacking in God's grace. If a Christian
continues sinning, it is sad, but it will not disqualify them. They are practising things the
new creation detests. The Lord will confirm us, and He will present us blameless on the
'Day of the Lord'. 1 Cor. 1:8 God is faithful to His calling. We are living in the perfect light,
and we do not wrestle in darkness. Some people argue that we are incompetent to
understand the times or the milieu in regard to His second coming to earth. The world
closes its eyes to such issues, and to them, Christ will return as a thief in the night. 1
Thess. 5:2 Two verses later, Paul says that we are the children of the Light, and not of
darkness. He prompts us to be awake and not to be asleep as the unbelievers are. v. 6
As the children of the Light, we need to walk accordingly; we will be filled with the Spirit
of God. If we walk in the light, He will reveal everything to us.
The following words are synonyms: the Light, the Word of God, God Himself, and Christ.
We all share this light, and if we walk in the light, He will cleanse us.
'But if we walk in the light as He is in the light, we have fellowship with one another, and
the blood of Jesus Christ His Son cleanses us from all sin.' 1 Jn. 1:7
We understand that the Urim and Thummim were hidden in the breastplate, but they
reveal the true Light. We are able to walk in that perfect (Thummim) Light (Urim). A
Summary of the Previously Discussed Garments

The breeches' purpose is to shelter our humble origin and cover our private parts. We noticed that we were born in a world spoiled by sin, and therefore, we carry this shame. We have been created from the previously fallen world, and as a result, we need this covering. That garment is invisible, as it epitomises the previously fallen world that disappeared beneath the sea.

The next garments reflect, more or less, the dispensations as found in the Scriptures. The linen coat is the first garment, followed by the robe, the ephod, and then the breastplate. In Paul's apostolic letters, we discover that the time of the law lapsed with Christ's resurrection from the dead. The old covenant, or the law, was temporary, and its sheer weight made the old man stoop. It condemned everyone, and therefore, the law destroyed itself. There was nothing wrong with the laws, but they were short-lived. The law flourished on the old, fallen creation. Rom. 7:6; Gal. 3 Now we can live in the light of the Urim and Thummim. Now the light is not hidden in the breastplate, but it is accessible to any believer. The breastplate tore apart, revealing both the Urim and Thummim. We have a similar picture when the veil was rent in the sanctuary. The breastplate is nothing more than an ornament or piece of clothing, and that, too, can easily tear from the ephod. We remark on mere typological pictures: the twelve tribes of Israel were confined under the dispensation of the law, but now they are free. Their Man died, but He ascended again as the risen Christ. Now they can worship Him as part of the new covenant in our fifth dispensation of grace. The breastplate is the last garment the high priest wore and also the first to be removed.

If ever there were a time of grace in the Old Testament, it was throughout the third dispensation of promise, or during the time of Abraham. That dispensation is valid and standing in our fifth dispensation of grace. Similarly, the second dispensation is also operational, for we are told to obey the authorities. Titus 3:1 As long as there are people

on earth, the first dispensation will continue. So, the first, second, third, and fifth
dispensations are flowing simultaneously, while the fourth dispensation ended with
Christ's resurrection. It had its purpose. The breastplate broke when it fell to the ground.
Now the light of the Urim and Thummim reaches us. The promises that hold in our
dispensation are based on those God made with Abraham. For that reason, the
breastplate is not needed. We are already familiar with the contents of the Light, as they
were promised by Abraham.
We will now proceed to the headgear. Indirectly, they define the fifth, sixth, and seventh
dispensations, which deal with events since Christ's resurrection. The Head Coverings
(Fifth to Seventh Dispensations)
They were the mitre (turban, Str. no. 4701), bonnet (Str. no. 4021), and the golden plate
(Str. no. 6731) or crown. The head coverings again reflect Christ's work for us. He is our
Head. Col. 2:9-10 It is not easy to explain the meaning of the three coverings, as with the
other garments of the high priest.

5. **TURBAN**

The turban is made of linen, similar to the linen coat. The linen suggests Christ's
resurrection and the life that emanates from it. The linen coat is the first garment under
the old covenant, while the turban is the first to be entirely part of the new covenant.
The golden plate or crown is attached to the turban with a purple cord. The turban
reflects our fifth dispensation, and the golden plate, the seventh dispensation. There is
a bond between Christ's hidden Kingdom (fifth dispensation or the turban) and the
revealed Kingdom (seventh dispensation or the golden plate). Now we are living in the
period of grace, and we only wear the turban, since the Lord's glory (golden crown/plate)
is not visible as He is hidden in heaven. We can perceive His glory, but the world cannot.
The world will literally experience the Lord's glory in the seventh dispensation. The
plate/crown is holy, as it will sanctify the nations.

Abraham lived during the third dispensation, and when he conquered his enemies, he acknowledged the Lord as Melchizedek. In our dispensation of grace, we can see our Lord as sitting at the right hand of God, after Christ conquered Satan. Abraham considered Melchizedek the king of righteousness (Salem) and God's Priest. Gen. 14:18
Now we can acquaint ourselves with Christ as our Priest, but later He will be the King of the world. At present, God does not stamp His authority on the world as He is not the 'King' but rather has relinquished it to be our 'Priest'.
According to the original Hebrew, the word for turban stems from 'tsanaph' (Str. no. 6801), meaning 'to wrap or wind around'. This may involve much effort. To some, Christ's High Priesthood is a complicated affair. Christ is exalted, and He could easily claim His throne, yet for an unclear reason, He refuses to intervene. Phil. 2:9 He will ensure that His promises are fulfilled. We can also trace God's hand in our own lives, even though, at the best of times, we cannot authenticate it. Many may say it is a mere accident.
Our time of grace can easily be traced in the Book of Esther. Nowhere in this book is the word 'God' mentioned, yet the Jews were miraculously saved from Haman, the hater of Jews. God intervened, and quietly He did so, but it is difficult to prove. Luther even thought that the Book of Esther should not be part of the Bible, as God is not named in it. He also thought the Jews did not deserve God's deliverance. Now the Jewish state exists, and God has rescued them from many wars. It would seem irrational in any court of law to try to prove that it is indeed God who rescues the Jews. At present, God refuses to perform overt miracles, requiring acceptance by faith alone. No miracles are performed in our lives. If our belief is based on miracles, we have no real foundation, and our faith can be easily swayed. The power of our conviction rests solely on our trust in the Scriptures; that is how we ought to meet God. If we argue that God performed miracles in our lives to prompt us to believe in Him, then God's justice would be

questionable. Each of us bonded with God due to our faith in His Word. In Moses' and
Elijah's times, there were miracles, but not today. Personally, I feel it is arrogant to assert
that God performed miracles in our lives. If He did, we ought to keep it to ourselves. God
will heal people, but quietly. He does things secretly, and if we aim to prove it to the
public, we may sound ridiculous. Self-righteous people will find it difficult to approach
the Lord, wishing to remain entirely independent and self-sufficient. People who are
meek in nature will easily find shelter in the Lord. There are many questions concerning
life, and probably the greatest is why God hides Himself when there is so much
suffering. We have the answers, but the problem is our unbelief, for He will respond to
anyone who approaches Him in faith. The Wearing of the Turban on the Great Day of
Atonement (Lev. 16)
The only real responsibility the high priest had was to enter the inner Sanctuary on the
Great Day of Atonement. Only on that day did he exchange his brightly coloured clothes
for the linen coat and turban. He then resembled any ordinary priest, except that he
wore the turban instead of the bonnet.
The symbolism behind all this is that Christ, our High Priest, entered the inner Sanctuary
(heaven), where He is reconciling for us. Our fifth dispensation is the Great Day of
Reconciliation! At this present moment, Christ is performing His High Priestly task for
us, but with His Second Coming, He will reappear after leaving the inner heavens. Then
He will reclaim His Kingdom.
We eagerly await His return, and when that happens, there will be great joy. The
Israelites of old were also joyous when the high priest reappeared from the inner
Sanctuary on the Great Day of Atonement. The Turban and the Plate (Crown) (Ex. 28:29,
39)
The Lord Jesus appeared on this earth as a servant, subjected to God's will. For that
reason, God exalted Him above any other power in heaven or on earth. He will wear a

turban and the crown (plate), which symbolises His power. Col. 2:7-9 Now, in our fifth
dispensation, He is only wearing the turban, until the time He claims His kingdom. We
ought to submit ourselves to Him, as epitomised by the wearing of the turban. Our
priorities should be with Christ.
The plate or crown is tied to the turban with a small purple cord. Initially, we place the
turban on our head, followed by the crown. The two can be seen as separate. The turban
reflects our dispensation. If the plate or crown is attached to it, it reflects the seventh
dispensation. Then Christ's kingdom will embrace the entire world.

6. **BONNETS**

Only the priests, and not the high priest, wore bonnets. We, as part of Christ's body, are
reckoned as priests, and we too wear the bonnets. 1 Pet. 2:9 The Hebrew word for
bonnets is 'migbaah' (Str. no. 4021), and it means 'a covering'. It appears four times in
the Old Testament. According to 1 Corinthians, a person who wears a skullcap is
flanked by someone greater than themselves. In the army, a person's rank (power) is
reflected by the cap they wear. If we wear a hat, it symbolises that we are subject to the
rule of the high priest. According to the Bible, the husband is the head of the wife, and
this is symbolised by the covering on her head. 1 Cor. 11:3, 10
Paul asks whether wearing a hat is still common practice. v. 13 If not, then it's pointless
to wear one. Paul argues that today we do not need to wear a hat, as it is not common
practice. If a woman had to wear a hat in society, it was considered essential. Generally,
churches today do not wear hats, but among Jews, it is still customary to wear a
skullcap. This cover or veil suggests there is a divide between themselves and God.
It may seem absurd that, presently, we do not need to submit to any power, as all power
is given to Christ. We are not subordinate to any person, as Christ conquered every
possible power after His resurrection from the dead:
'And Jesus came and spake unto them, saying, All power is given unto me in heaven and

in earth.’ Matt. 28:18
The Lord Jesus also told Pilate that he was only capable of receiving power if it was
endowed to him from above. Jn. 19:10-11 He allowed Himself to be led to the cross, with
the purpose that God’s will be fulfilled in Him. Luke 22:42 Every power is invested in
Him, and the Church, as part of His body, shares this privilege. Therefore, to wear a hat
is pointless, as no power on earth is greater than the power within us. 7.

7**. The GOLDEN PLATE or CROWN**

The very first reference to any crown in the Bible is the crown of the high priest. Ex. 29:6
The high priest was never allowed to expose his head or tear his clothing. Lev. 21:10 The
last high priest (Caiaphas) did indeed tear his garment, and this spelled the end of the
priesthood after the order of Aaron. Matt. 26:65 The word for crown (‘nezer’, Str. no.
5145/5144) as found in Exodus 29:6 and Leviticus 21:12 can also be translated as
‘Nazarene’. Num. 6 In that chapter alone, the word appears 12 times, drawing attention
to the concept of the Nazarene. God made special promises to any Nazarene in this
chapter, and we note that the only true Nazarene is Christ. Samson was a type of Christ,
and he, too, was an example of a Nazarene. From an early age, he was set apart to fulfil
his duty, and he was told not to cut his hair or drink wine. When he did shave his hair, he
lost his power, and when it was done, it can be compared to Christ’s crucifixion. The one
time Samson shaved his hair, it began to grow again, and he regained his power to
defeat his enemies once more. With his death, he killed more Philistines than ever
before. This portrays the victory Christ attained with His resurrection. The two pillars of
Satan (sin and the law) collapsed when Samson died. According to Numbers 6:9, if a
Nazarene shaved his head, he could be reconciled once more.

THE CITIES OF REFUGE

A Schematic Outline of the Cities of Refuge (

The six cities of refuge (out of 48 Levite cities) are a prophetic picture of God's provision of safety and redemption for the guilty — especially manslaughter (accidental killing) — in a world under the avenger of blood. They testify to Christ as our eternal refuge and High Priest, open to both Israelites and Gentiles. The ratio 6:42 emphasizes life emerging after death (42 linked to death/tribulation). The cities were designated before Israel entered Canaan, underscoring their forward-looking, typological significance for our dispensation and the future.1. Background and Setup (Num 35:6–7, 9–34; Deut 4:41–43; 19:1–13; Josh 20)

- 48 Levite cities total; 6 designated as cities of refuge (3 east of Jordan, 3 west).
    - Levites scattered among Israel as priests/teachers → cities of refuge provide accessible shelter.
- Purpose: Protect the unintentional manslayer from the avenger of blood (nearest relative seeking revenge). Premeditated murder offered no protection.
- Roads and signs: Clear, obstacle-free roads with visible signposts at intersections → easy escape to safety.
- Governance: Under the high priest (not the king). Manslayer stays until the high priest dies, then free to return home.
- Accessibility: For Israelites and Gentiles (sojourners/strangers) → universal refuge in Christ.
- Prophetic timing: Mentioned before entering Canaan → points beyond Old Covenant to grace and future fulfillment.

Key Numbers:

- 42: Linked to death/judgment/tribulation (42 camps in wilderness/desert = death; 42 months of great tribulation; 42 generations Abraham to Christ; 42 children mauled after mocking Elisha).
- 6: Life/refuge after the 42 (6 cities emerge as havens once "death has run its course").
- After 42 (death/tribulation), joy and rest in the cities (Day of the Lord).

The Avenger of Blood (go'el — also means "redeemer" in other contexts):

- Nearest relative obligated to avenge (eye for eye, life for life — Ex 21:23–24; Gen 9:6).
- Strict justice under law; chain of revenge possible without refuge.
- Typology: God/risen Christ as Avenger for Christ's death (guilty parties acted in ignorance — Luke 23:34; Acts 3:17). Jews and Romans co-responsible ("bloody city" — Ezek 22:2 etc.).

2. The Manslaughter Typology – Accidental Guilt and Escape

- Example: Axe head flies off and kills neighbour (Deut 19:5) — industrial accident parallel; not premeditated.
- Christ's death: Done in ignorance/envy (Acts 2:23; 3:15–17; Peter's Pentecost message). Jews and rulers "knew not what they did."
- Guilt of Israel and world: All accountable for crucifying the Prince of Life outside Jerusalem's gates. Yet escape offered.

- Zeal without knowledge (Rom 10:2; Paul's own past — Phil 3:6; 1 Tim 1:13): Enthusiasm for law/tradition hinders accepting the refuge.

Route to Refuge:

- Clear roads/signposts = God's Word and gospel proclamation (living signposts).
- "Strange tongues/lips of foreigners" (Isa 28:11; 1 Cor 14:21) now bring the message to Jews (Gentile preaching reverses old roles).
- Peter's answer on Pentecost: Repent, believe, be baptized — escape to refuge (Acts 2:36–39).
- Church as current city of refuge (Christ the Door — Jn 10:9; 14:6). We are all guilty yet find shelter in the risen Christ.

Until the High Priest Dies:

- Safety lasts only as long as the high priest lives (Num 35:25, 28).
- Typology: Our High Priest (Christ after Melchizedek) lives forever (Heb 7:24–25) → permanent refuge. No release needed; eternal safety.

3. The Six Cities – Structure and Typology

- Three east of Jordan (before crossing into Canaan): Picture the Church / hidden Kingdom in our dispensation ("outside Jerusalem," east of Jordan, while en route to promised rest).
- Three west of Jordan (inside Canaan): Picture future fulfilment in the Millennium/revealed Kingdom after Israel's repentance (Day of the Lord).

Overall Symbolism:

- Cities = safe havens in a hostile world under law/justice/avenger.
- High priest governs = Christ our compassionate, eternal High Priest shelters us.
- Levites scattered = priests/teachers among people; refuge accessible everywhere.
- Gentile inclusion = universal offer (Jew or Greek).

Modern/Prophetic Application:

- Zionist return: Premature without repentance; Israel back in land but still under avenger (no rest — Deut 28:65). True peace only with Prince of Peace.
- Church today: The refuge for guilty world (we all share guilt in Christ's death). Many ignore the signposts (Word/gospel).
- Israel's future: Will recognize Messiah, flee to refuge (Christ), enter rest with joy after tribulation (42 months). 144,000 will evangelize as priestly nation.
- Warning: Neglect so great salvation? No escape (Heb 2:3). Zeal for law/tradition blinds; only faith in the crucified/risen Christ saves.

4. Broader Biblical Connections and Themes

- Blood crying out: Abel's blood (Gen 4:10); Christ's blood speaks better (Heb 12:24).
- Ignorance as key: Allows refuge (not premeditated rejection forever).

- High Priest’s death: Old system ends; new eternal priesthood begins (Christ never dies).
- Rest after death/judgment: 42 (death/tribulation) → 6 (refuge/life/rest). Wilderness journey (42 camps) ends in Canaan.
- Good Samaritan parallel: The true Neighbor is Christ who binds wounds, pays cost, provides shelter (Luke 10). Question “who is my neighbor?” answered in Christ offering eternal life.
- Psalms as refuge: God as hiding place, stronghold, shadow of the Almighty (Ps 9:9; 32:7; 46:1; 91:1; 119:114).

Theological Resolution:

- Law demands strict justice (avenger, eye for eye).
- Grace provides cities of refuge through the High Priest’s intercession.
- Christ fulfills both: Avenger (for His own death) yet eternal Refuge/High Priest who lives forever.
- Church = current cities of refuge (hidden, east of Jordan, while journeying to full rest).
- Future Israel = will flee to Christ, find safety, and enter Millennial rest (west of Jordan).

The cities discreetly testify to God’s dealings with a guilty world: clear escape route (gospel), protection under compassionate High Priest (Christ), permanent safety because He lives forever, and ultimate joy after “42” (death/tribulation). Israel and the world need this refuge — many zealous but without knowledge. The Church already dwells there, bearing witness with “strange lips” until the Day of the Lord.

There were 48 cities designated for the Levites, and 6 of these were cities of refuge.
Thus, the ratio of cities of refuge to the other Levite cities was 6 to 42.
Num. 35:6-7
The priests lived scattered among the Israelites. Even before Israel entered the land of
Canaan, they were told about the cities of refuge, because they had a prophetic
connotation. Ex. 21:12-14 The number 42 is associated with death, as illustrated in the
following instances:
• The Israelites camped in 42 different places en-route from Egypt to the land of
Canaan. The desert implies death, as there is no water or life, and that is the
route Israel had to follow to reach the promised land of Canaan.
• After Elijah disappeared and the river Jordan ‘opened’ to allow Elisha to cross it,
the children mocked him. Following that, 42 children died when bears attacked
them. 2 Kings 2:24 I believe they were adults mocking him.

• For Israel, the great tribulation will last 42 months, which is the second half of
Daniel’s 70th week.
• There were 42 generations from Abraham to Christ, because He will lead Israel
into the true Canaan. Matt. 1:17
Once death has taken its course, Christ and the cities of refuge will emerge. After
the 42 months, or whatever hardship Israel experienced, they will enter rest with
great joy. This will coincide with the ‘Day of the Lord’. Israel will recognise their
Messiah, and even though the other 42 cities of the Levites are tarnished with
death, life will reign in the 6 cities of refuge.

The World Today
We study God’s dealings with Israel. An example is the cities of refuge, as they
discreetly testify to God’s dealings with our world. God uses simple imagery, such as a
grain of wheat, to show the world that, through rebirth, we must die to become part of
the new creation. We are now one plant in Christ.
‘For if we have been planted together in the likeness of his death, we shall be also in the
likeness of his resurrection.’ Rom. 6:5
We have died, and we are risen with Him. We have found our refuge in the risen Christ,
and similarly, the cities of refuge are a safe haven destined for a lost world. Indirectly,
we are all accountable for Christ’s death, yet there is an escape route. There were three
cities of refuge east of the river Jordan and three west of the river Jordan. It was planned
this way to allow any Israelite to quickly escape to a chosen city of refuge, where they
were guaranteed to live, protected from the avenger of blood. The Avenger of BloodThe
‘avenger of blood’ was the one chosen to kill the murderer or suspect, even if the act
was accidental. Num. 35:12 The cities of refuge were primarily there to protect the guilty
party who accidentally killed another person. This offence is known as manslaughter
today. The avenger is the closest relative of the victim and had the right to kill the
murderer. An example is when Cain murdered Abel, and Abel’s blood cried out from the

ground. Gen. 4:10 Moses' laws are inflexible and grounded on the following principle:
'But if there is serious injury, you are to take life for life, eye for eye, tooth for tooth, hand
for hand, foot for foot.' Ex. 21:23-24

In God's covenant with Noah, it clearly states:
'Whoever sheds the Now the world (the 42 cities) is eclipsed in darkness, and we are
subjected to the evil forces of Satan. We who share in Christ have a 'lamp' that shines in
a dark world. God's Word (light) is within us, and it will never perish. 2 Pet. 1:19; Matt.
24:35
God's plan for our fallen world is not clearly spelled out in the prophetic Word, but we
notice it when blood of man, by man shall his blood be shed.' Gen. 9:6
The avenger is the head of the family and should take care of the family's interests. In
Ruth's history, there was also a redeemer or kinsman ('gaal', Str. no. 1350) who appears
17 times in the Book of Ruth; he had to take care of her.
Once the avenger has taken revenge for the victim, another avenger may arise, thus
leading to a vicious chain of murders or even tribal wars. The high priest in the city of
refuge could shelter the murderer only if the murder was proven not to be deliberate.
Then they were allowed to remain in the city of refuge, safe from the avenger as long as
the high priest lived. Num. 35; Deut. 19; Josh. 20

The Six Cities of Refuge
Long before Israel reached the land of Canaan, God promised the cities to Israel. Three
were east of the river Jordan, and three were west.
'You shall give three cities on this side of Jordan, and three cities shall you give in the
land of Canaan, which shall be cities of refuge.' Num. 35:14
God granted Israel a plan of redemption for anyone who killed another by accident. They
could escape to the allotted cities to shield themselves from the avenger. However, if
the murderer was found guilty of premeditated murder, the city of refuge would not
safeguard them, and the avenger of blood would take revenge. The high priest would
fend off such a person from entering the city.
The Route to the City of Refuge

The roads leading to the cities of refuge had to be visible and free of all obstacles. If there were any, they had to be removed. From Jewish tradition, we believe there were many signposts to guide people to the cities, especially at well-known intersections.
The cities were for both Israelites and Gentiles. The Gentiles were also entitled to this protection; therefore, the cities were accessible to them as well.
Who Governed These Cities?
The cities of refuge were governed by the high priest, not the king. The high priests were compassionate, and the relevant person had to remain in the city until the death of the high priest. Num. 35:28

• The Significance of the City of Refuge
When our Lord died on the cross, we were all guilty of His death; however, the good news is that any Israelite or Gentile can enjoy protection within any city of refuge. We need to be aware of the route that will lead us to this city and follow the living signposts found in God's Word.
Now the city of refuge is our only safe haven, and there we find the risen Christ. He is our High Priest and our shelter. We find the concept of the cities of refuge many times in the Psalms:
'The LORD also will be a refuge for the oppressed, a refuge in times of trouble.' Ps. 9:9
'You are my hiding place; you shall preserve me from trouble.' Ps. 32:7
'God is our refuge and strength, a very present help in trouble.' Ps. 46:1
'He that dwells in the secret place of the Most High shall abide under the shadow of the Almighty.' Ps. 91:1
'You are my hiding place and my shield: I hope in your Word.' Ps. 119:114
This invitation is open to anyone, Jew or Gentile, whether they live in Israel or any other country in the world. Presently, the nation of Israel is shadowed by the grace of the Avenger of Blood, despite being guilty of the worst transgression ever, namely the Lord Jesus' death outside the gates of Jerusalem. The Book of Ezekiel calls Jerusalem the 'bloody city' (22:2; 24:6, 9) because the blood of the 'Son of Man' flowed outside its city gates. Both the Jews and the Roman Empire (under the leadership of Pontius Pilate)

were co-responsible for His death. The Jews unashamedly accused Him and took Him
to Pilate, as the Jewish nation was powerless to procure the death penalty. They both
agreed to crucify Him, and since then, Herod and Pilate became friends.

• Who Is the Avenger of Blood?
We may speculate who it is, as our Lord Jesus was crucified. It is indeed God, and He is
the risen Christ. In the past, a few years after the crucifixion, God took revenge and used
the Romans to chase the Jews out of His land and from Jerusalem. Jerusalem was guilty
of the worst crime, and during the Egyptian exile, it was levelled to the ground. Although
the Jews were previously scattered in the Babylonian exile, the Egyptian exile was by far
the greatest, and even today, the Jewish nation is restless.
‘Among those nations you shall find no rest, and there will be no resting-place for the
sole of your foot; but there the Lord will give you a trembling heart, failing eyes, and
despair of soul.’ Deut. 28:65 As a nation, they rejected the offer of the city of refuge, and
in the meantime, they will find no rest, for the Avenger of Blood is in pursuit. Is This

• Murder or Culpable Homicide?
God tells us that the Lord Jesus’ death was done in ignorance.
‘Then said Jesus, Father, forgive them; for they know not what they do.’ Luke 23:34
The words our Lord uttered on the cross prove to us that the crucifixion was culpable
homicide.

• Israel’s Ignorance
After Christ’s resurrection, Peter addressed the Jewish nation with the following words:
‘But you put to death the Prince of life, the one whom God raised from the dead, a fact
to which we are witnesses. … And now, brethren, I know that you acted in ignorance,
just as your rulers did also.’ Acts 3:15-17
Israel killed the Lord Jesus in their envy, and now God allows them a chance to escape
to the city of refuge.
In Deuteronomy 19, there is an account of the cities of refuge, and it also points to

Christ's death. In this chapter, someone died by accident when the iron head of an axe
dislodged from the handle. This would be the equivalent of an industrial accident today.
'For instance, a man may go into the forest with his neighbour to cut wood, and as he
swings his axe to fell a tree, the head may fly off and hit his neighbour and kill him. That
man may flee to one of these cities and save his life.' Deut. 19:5
The neighbour who was killed suggests the Lord Jesus, who was crucified. The axe
reflects the prime latent power of the law. When we swing the axe or use the law, things
can go terribly wrong. Israel could not direct the swing of the axe, as they were
powerless to keep the laws of Moses. This suggests that anyone who subjects
themselves to Moses' laws will succumb to their fate. They will never master them.
When they crucified the Lord Jesus, they did not know He was their neighbour. Peter
said that they, as well as their rulers, did so in ignorance. For this reason, we are called
to go to the cities of refuge. They killed the Lord Jesus (Acts 2:36; 3:15), but their
innocence needed to be proved at the city of refuge. If anyone believes in Christ, they
have a sure refuge, for He is our High Priest, and He lives forever!
Strangely, the 'neighbour' in the story of the Good Samaritan is Christ. The original
question was: How can I inherit eternal life, and who is this 'neighbour'? Luke 10:25-36 I
must love Him to inherit eternal life. Without a doubt, the neighbour is Christ, as He
helped the wounded man who was sure to die. Moreover, He gave him shelter and
money. We were lost and sure to die, and only through His grace do we inherit eternal
life. This parable raises many questions, but if we fail to see Christ, we will never gain a
true perspective of the parable.

• Israel's Zeal
Now the Jewish nation is known for its enthusiasm. They are a zealous nation. Paul
referred to them:
'For I can testify about them that they are zealous for God, but their zeal is not based on
knowledge.' Rom. 10:2

Paul was no exception: ‘Concerning zeal, persecuting the Church.’ Phil. 3:6; 1 Tim. 1:13
This enthusiasm hinders them from accepting Christ.

• The Signpost
The question today is: How can Israel escape the Avenger of Blood, and how do we
follow the road signs? Peter made it clear with his message on the day of Pentecost,
when the Jews asked him what to do. Acts 2:36-39 At that moment, some of the Jews
realised that they crucified the Lord Jesus in ignorance, and the scales that caused their
blindness fell from their eyes. The other Apostles, as well as Paul, gave them a similar
message, and it was Paul’s greatest desire to save the Jewish people. Throughout his
missionary journeys, his initial response was to preach the Gospel first to his own
people, then to the Gentiles. He was never ashamed of it. Rom. 1:16

• The Church
Today, the city of refuge for both Jews and Gentiles is the Church, for we are all guilty of
our Lord’s death. Christ is the door of the Church, and He is the living signpost. ‘I am the
door’ (Jn. 10:9; 14:6) refers to Christ, and if we ignore this city of refuge, we will certainly
succumb to the avenger.
‘How shall we escape, if we neglect so great a salvation?’ Heb. 2:3
Israel was the former chosen nation, called from among the Gentile nations to bear
witness to God. They were supposed to teach the Gentiles today, but instead, the roles
are reversed. The Gospel reaches the Jews today via the preaching of the Gentiles.
‘In the Law it is written: Through men of strange tongues and through the lips of
foreigners I will speak to this people, but even then they will not listen to me, says the
Lord.’ 1 Cor. 14:21 This verse refers to the prophecy of Isaiah 28:11.
Now, orthodox Jews are only interested in the original Hebrew language, and any other
language to them is considered ‘strange lips’. The New Testament is written in Greek and
is regarded as improper by the orthodox Jew. Nevertheless, today, ‘the other tongues’
will direct the Jews to the city of refuge, but most of them (Jews and Gentiles) discount

the message. Only a small group of believers actually makes it to the city of refuge!
These cities reflect the Church, where we find shelter. Before Israel arrived in the land of
Canaan, Moses mentioned the three cities of refuge east of the river Jordan. Deut. 4:41
These three cities especially reflect the Church today, because Israel was still en route
to the promised land of Canaan, like us today. This suggests the hidden Kingdom of
Christ 'outside Jerusalem', east of the river Jordan. Later, Israel had to prepare another
three cities of refuge inside Israel. These, in turn, reflect the Millennium, when His
Kingdom is revealed.
Israel's Return to the Place of the Crime
The Jews are back in the land of Israel; however, they did not return with a repentant
heart but with scepticism. God promised them the land, but they returned prematurely.
According to the laws of Moses, the guilty person was not allowed to leave the city of
refuge until the high priest died. Josh. 20:6 Today, Israel's circumstances are precarious,
as they are unaware that the High Priest lives forever and will never die. Now, Israel will
not find solace in Jerusalem but only in the cities of refuge outside Israel. Many
Christians today consider the Zionist movement the answer to their prayers, but in light
of the Scriptures, it is misguided to think the situation will benefit them. The Jews
defend themselves by trying to create Israel, in anticipation of entering the promised
rest. It is pointless, and their future looks bleak; they need the city of refuge. Any peace
negotiations they attempt with the surrounding Arab nations will falter. True peace can
only ensue once the Prince of Peace is on earth. Presently, Mount Moriah belongs to the
heathen nations, and once Christ returns, there will be a true temple on the same
Mount Moriah.

ISRAEL HOLY CONVOCATIONS (FEAST) IN LEVITICUS 23

A Schematic Overview of the Holy Convocations (
The Holy Convocations (miqra' — "holy assemblies" or "appointed times") in Leviticus 23 are God's prophetic calendar, pointing to Christ's complete

redemptive work across dispensations. They are not merely Jewish feasts but shadows fulfilled in Christ (Col 2:17). Some are called “feasts,” but all are holy convocations; the Sabbath is a convocation but not a feast. Moses’ laws (including these) expose sin, lead to Christ, and testify to Him (John 5:46). They excite the old nature but ultimately direct us to grace and the new creation. There are eight main convocations, remembered yearly except the weekly Sabbath.
The convocations divide into three groups corresponding to Christ’s work:

- First group (1st month, spring): Christ’s first coming, death, resurrection, and the start of the Church.
- Second group (3rd month): The developing Church / Pentecost.
- Third group (7th month, fall): Rapture, Israel’s national repentance, and the Millennium / nations entering rest.

Month	Convocation / Feast	Implication / Fulfillment in Christ
1st (Nisan)	Passover (14th) — not a feast	Death of the old creation in Christ (Lamb slain; judgment on sin/law).
1st	Feast of Unleavened Bread (15th–21st)	Removal of leaven (old creation/sin); new life without corruption. Begins/ends with rest.
1st	Sheaf of Firstfruits (wave offering)	Christ’s resurrection (first sheaf waved; new creation begins).
3rd	Feast of Weeks (Pentecost / 50th day)	Developing Church; new grain offering with leaven (Jews + Gentiles in one body); firstfruits of harvest.
7th (Tishri)	Feast of Trumpets (1st)	Rapture of the Church (trumpet blast; alarm/shout; gathering).
7th	Great Day of Atonement (10th)	Israel’s national repentance and cleansing as a nation (high priest enters sanctuary; blood on mercy seat).
7th	Feast of Tabernacles / Booths (15th–21st + 8th day)	All nations repent and enter the Millennium; temporary booths (desert journey); joy; points to 8th day (new creation).

1. General Principles of the Holy Convocations
- Holy convocation (miqra’): Sacred assembly called by God; not always a “feast.” Sabbath is a convocation but not listed as a feast.
- Purpose: Memorials pointing to Christ; part of Moses’ laws that condemn the old nature and lead to Him. Without seeing Christ, they become meaningless.
- Calendar shift: At Passover, Israel’s 7th month became the 1st (Nisan); 1st became 7th (Tishri). First-month feasts = Christ’s first

coming/ascension; seventh-month feasts = Israel's future repentance and Kingdom.

- Sabbath: Weekly rest (6 work days + 7th rest); sign between God and Israel (Ex 31:13,17). Linked to 7 (completion, oath). Foreshadows Millennium (7th dispensation of rest). Israel never fully entered rest (Heb 4:8); we enter heavenly rest by faith now. Jewish day begins at evening; Sabbath starts Friday night.
- 8th day: Always points to the new creation (beyond the world of 7s). Many feasts end with rest or an 8th day.
- Leaven: Represents old creation/sin (spreads quickly). Unleavened = new creation without corruption. Exception: Feast of Weeks has leavened loaves (Church in sinful world but accepted).
- Three annual pilgrimages (Ex 23:14): To Jerusalem — Unleavened Bread, Weeks, Tabernacles (Passover itself not listed as a feast).
- Christ as fulfillment: All point to His death, resurrection, ongoing work, rapture, Israel's repentance, and Millennial Kingdom. His work ends on the "last day"; earth enters new creation on the 8th day.

2. First Group of Convocations (1st Month — Christ's First Coming)

- Passover (14th Nisan): Not a feast but a holy convocation. Lamb slain in evening; blood on doorposts (life/protection). Typifies Christ's death — judgment on old creation/sin/law. Lamb without blemish, roasted (fire = judgment, not boiled in water = Word). Eaten with bitter herbs (old nature finds sacrifice bitter) and unleavened bread. Haste (shoes on, staff in hand). Calendar change at this time. Last Passover: 14th Nisan (communion with bread/wine; lamb absent as old covenant ends). Crucifixion on 15th (first day of Unleavened Bread).
- Feast of Unleavened Bread (15th–21st): Seven days (completion). No leaven (old creation removed). Begins/ends with holy convocation/rest. Typifies new life without sin's corruption. Christ condemned old creation; leaven (sin/law) gone forever. Honey forbidden (Word not returned to God). Lasts eight days total with Passover.
- Sheaf of Firstfruits (wave offering, day after Sabbath): First ripe sheaf waved before Lord. Typifies Christ's resurrection (firstfruits of new creation, Col 1:18; 1 Cor 15:20). Always Sunday (8th day emphasis). Fine flour, oil, wine (pressed = suffering). Harvest from land before full ripeness = premature but accepted.

Timing note: Passover (14th) — lamb slain; Last Supper. Crucifixion (15th) — first day of Unleavened Bread. Resurrection (17th) — sheaf waved. Three days/three nights counted inclusively per Jewish reckoning (part of day = full day).

3. Second Group — Feast of Weeks (3rd Month / 50th Day)

- Count 7 weeks (49 days) from Firstfruits sheaf; feast on 50th day (always Sunday).
- Also called Feast of Harvest, Feast of Ingathering, New Grain Offering.

- Two leavened loaves (Jews + Gentiles in one body; Church in sinful world but accepted). Waved with two lambs (peace offering).
- Typifies the developing Church / Pentecost: Holy Spirit given; firstfruits of wheat harvest. New creation established (50 = 7×7 + 1 = beyond old creation; links to Jubilee).
- Offerings: Burnt (7 lambs, bull, 2 rams), sin (goat), peace (2 lambs). Leaven present but offered — Church accepted despite old nature.
- Edges of field not harvested = future remnant (believing Israel/nations after Church).

4. Third Group of Convocations (7th Month — Christ's Second Coming / Kingdom)

- Feast of Trumpets (1st Tishri): Memorial of blowing trumpets; day of rest. Typifies Rapture of the Church (trumpet blast, 1 Cor 15:52; 1 Thess 4:16). Loud alarm/shout; gathering. Silver trumpets (reconciliation); ram's horn (anointing king). Three trumpet sounds overall: Church, Israel, nations. Noah opened window (rapture type). Ezra gathered people as "one man" at Water Gate.
- Great Day of Atonement (10th Tishri): Solemn fast; high priest enters Holy of Holies in plain white linen (new birth). Blood sprinkled 7 times. Two goats: one for Jehovah (Christ), one for Azazel (scapegoat sent to desert — Church lives in desert but alive). Typifies Israel's national repentance on Day of the Lord. High priest reappears — relief/joy. Extended for us (we enter boldly now, Heb 10:19–20). Israel's sins atoned; remnant flees to Azal/Petra.
- Feast of Tabernacles / Booths (15th–21st + 8th day): Greatest joy. Live in temporary booths (sukkah — shelter). Remembers desert journey but points to future. Typifies all nations repenting and entering Millennium. 70 bulls offered (world of 7s). 8th day = new creation (eternal state). Christ "tabernacled" among us (Jn 1:14). Great joy because Kingdom established. Branches from trees = shelter in Christ. Future literal temple; Jubilee principles applied.

8th day emphasis: New creation beyond world of 7s. Abraham and OT saints enter here.

5. Theological Summary and New Covenant Superiority

- Sabbath as sign: Rest in Christ (we cease from own works). Foreshadows Millennium (7th dispensation). Israel never fully entered rest due to unbelief (Heb 4); we have heavenly rest now by faith.
- Leaven vs. new creation: Old corrupted by prior fall; Christ removes it. Church has leaven but accepted (Weeks).
- Three pilgrimages: Jerusalem three times yearly — types progressive fulfilment.
- Better covenant (Heb 8; Gal 3–4): New covenant written on hearts (Jer 31:31–34); law internalised or replaced by Spirit. Old covenant (law) weak, temporary, ministry of death/condemnation. New = grace, Spirit, sonship, direct access. Law added because of transgressions until Seed (Christ) came. We are sons/heirs through

faith, not guardians (law). No Jew/Greek, slave/free — one in Christ, Abraham's seed.
- Abraham's promises: Faith credited as righteousness; blessing to Gentiles through Christ (singular Seed). Law (430 years later) cannot annul. We receive promised Spirit by faith.
- Church as firstborn/royal priesthood: Heavenly blessings; we share Israel's commonwealth on higher plane. Israel's earthly calling remains; Church participates mystically (Ephraim-type firstborn rights now).
- Practical call: Live worthy of calling (Eph 4:1; Phil 1:27; Col 1:10). Present bodies as living sacrifice; renew mind; walk in light. Freedom from law does not mean licence but service under grace. Christ cleanses daily as High Priest.

Overall Prophetic Flow:
- Spring feasts (1st month): Christ's death, resurrection, Church begins.
- Weeks (3rd): Church age / Pentecost.
- Fall feasts (7th): Rapture (Trumpets), Israel's repentance (Atonement), nations/Millennium (Tabernacles) + 8th day (new creation).

The convocations are God's timetable: old creation judged and removed; new creation established in Christ. We live in the "already but not yet" — part of new creation now, awaiting full revelation. Many linger under law (old leaven); grace calls us to rest and fruitfulness.
This schematic captures the structure, typology, Christ-centered fulfilment, and contrast between covenants in your notes while highlighting the three-group progression and 8th-day new-creation emphasis. Let me know if you want expansions on any feast, the law vs. grace section, or links to previous topics (Tabernacle, priesthood, cities of refuge).

Month	**Feast or convocation**	**It implies**
First month	The Passover is not a feast, but a holy convocation	The death of the old creation in Christ
	Feast of the unleavened bread The harvest of the First-fruits	Christ's resurrection
Third month	Feast of Weeks	Developing Church
Seventh month	Feast of the Trumpet	Rapture of the Church
	Great day of Atonement	Israel's repent as nation
	Feast of Tabernacles (booths)	All the nations repent to make them enter

		the Millennium

The Holy Convocations

‘Speak to the sons of Israel and say to them, The Lord’s appointed times which you shall proclaim as holy convocations—My appointed times are these.’ Lev. 23:2

The ‘holy convocation’ in this chapter is somewhat different from the usual meaning of the word ‘feast’. Sometimes there are similarities between the two words, but they do not always convey the same meaning. In Leviticus, we find the Hebrew word ‘miqra’ (Str. no. 4744), which can be translated as ‘holy convocation’. This word appears 23 times in the Old Testament, 11 of which are in this chapter. An example of a holy convocation is the Sabbath, which is not a feast as such. Therefore, not all of God’s appointed convocations are feasts. If we understand this, we will have no difficulty in determining the time of Christ’s crucifixion. The holy convocations form part of Moses’ laws, and they point towards Christ’s work. His work for the world will end on the last day, and then the earth will enter the new creation on the eighth day!

Besides, Moses’ laws excite our sinful nature and are not designed to protect us in any way. The laws condemned us together with the doomed old creation. Moreover, their primary goal is to lead us to Christ. Moses’ laws and the laws of the prophets testify to everything God accomplished in Christ.

‘For he (Moses) wrote of me. (Christ)’ Jn. 5:46

The holy convocations are also part of the laws, and if we fail to notice Christ in them, the laws will become meaningless.

To summarise, there are eight holy convocations, and most of them are feasts. All of them are remembered yearly, except for the Sabbath.

Sabbath

Israel had to work for six days, but on the seventh day, they had to rest. The word stems from the Hebrew word ‘shabbath’ (Str. no. 7676), meaning ‘to rest’ or ‘to stop working’. In the Hebrew language, the word is also linked to the words ‘seven’ or ‘to take an oath’.

The Sabbath is a holy convocation, and it had to be observed in their homes.

Since the Jews were sent into the Babylonian exile, they initiated the concept of a synagogue. When the Israelites were in exile, their temple was destroyed, and therefore, on the Sabbath day, it became customary for the Jews to assemble in synagogues rather than in their homes.

Each synagogue had a secret hiding place, concealed behind a curtain in a wall. To the Jews, it resembled the inner Sanctuary of the former tabernacle or temple where the ark was kept. Today, there is no temple, but the Church, as the body of Christ, is considered the 'spiritual temple'.

Nonetheless, once Israel repents as a nation, there will be a literal temple in Jerusalem.

The people were not allowed to work on the Sabbath. God worked for six days until Adam was created, but on the seventh day, He rested. Gen. 2:2 Our present creation can only last until the 'seventh day', for after that day, nothing more can be accomplished on earth. The Sabbath is not a law per se, but rather a blessing encouraging us to rest.

Our world is marked by the number seven. There are cycles in nature, commonly known as biorhythms. For example, the moon cycles the earth every 28 days, or 7 × 4 days. A woman's menstrual cycle is tied to the word 'month', as this usually occurs every 7 × 4 days. A pregnancy typically lasts 40 × 7 days. These are the fixed laws of nature. The eighth day, or whatever follows, belongs to the new creation and not the old. When Was the Sabbath Initiated?

Adam was familiar with this day of rest. When God provided manna to Israel in the desert, the Sabbath was formally inaugurated for the first time. Ex. 16 At that time, it was not known as a holy convocation. On the sixth day, the manna fell twice as much, as it was also meant to be eaten on the Sabbath. Nothing was left for the seventh day.

'…Tomorrow is the rest of the holy Sabbath unto the Lord.' Ex. 16:23

We may speculate on which day the manna fell for the first time. It was the first day, the day when Jesus rose from the dead. Manna is a type of the Word of God and Christ. The

gathering of manna began when Christ rose from the dead to enable the people to live.
‘And Jesus said unto them, I am the bread of life: he that comes to me shall never
hunger, and he that believes in me shall never thirst.’ Jn. 6:35

The Sabbath as a Sign to the People
‘Speak also to the children of Israel, saying, Verily my Sabbaths you shall keep: for it is a
sign between me and you throughout your generations.’ Ex. 31:13, 17
A sign has a deeper meaning; therefore, the Sabbath is a sign between God and His
people. God decreed that anyone who did not honour the Sabbath should be killed. Ex.
31:14 This probably never happened, for we are all guilty.
Nevertheless, those who will die are those who reject Christ! They deny the everlasting
life Christ wished to give them, and they will never enter the rest. Christ’s work for us is
faultless, and any of our works are pointless. If any person refuses to accept this, they
will never enter the promised rest. Christ is the Lord of the Sabbath!
‘For the Son of man is Lord even of the Sabbath day.’ Matt. 12:8; Luke 6:5; Mark 2:28
The Sabbath is a sign of what Christ did for us on the seventh day. He is the foundation
of our rest, and outside of Him, the world will never experience rest. After the battle of
Armageddon, Satan’s influence will diminish on earth as he will be cast into a pit.
Following that is the seventh dispensation of rest. The Sabbath foreshadows the
Millennium, or the 1,000 years of peace on earth, and every Sabbath is a sign of this
Millennium. When Israel entered the land of Canaan, they did not find that promised
rest. Heb. 4:8 Even David mentioned the rest, which is further proof that Joshua never
led Israel into the rest. Neither was David able to lead Israel into the rest, for they
doubted it. After Christ’s resurrection, we enter the rest with confidence, provided our
confidence is in Him. Israel, too, could have entered the rest when they left Egypt, but
they lacked faith. In the end, only two men (Caleb and Joshua) believed they could enter
the land of Canaan with God’s assistance. The others died in the desert due to their

unbelief. At present, the nation of Israel must still enter the ‘Sabbath’. There is only one
condition to enter this rest, and that is faith in the risen Christ. If we obey Christ’s voice,
we will enter the rest (the heavenly Jerusalem). Heb. 4:11 If we wish to enter the rest, we
must stop working. Christ’s work for us is complete, and for that reason, any of our
works are superfluous. We must not harden our hearts like Israel in the desert, because
they never entered the promised rest due to their unbelief. The rest we enjoy embraces
the heavens. Eph. 2:6 Nonetheless, Israel is promised an earthly Jerusalem. They will
enter the rest after the ‘Day of the Lord’, when the entire nation of Israel will repent.
Israel’s Redemption as a Sign‘…And remember that you were a servant in the land of
Egypt, and that the LORD your God brought you out thence through a mighty hand and
by a stretched-out arm: therefore the LORD your God commanded you to keep the
Sabbath day.’ Deut. 5:12-15
Here, Israel’s redemption from Egypt is regarded as a sign, for they worked as slaves.
The nation was cursed and bent beneath the yoke of slavery, and God freed them
miraculously to enter the rest.
Previously, we were slaves under the yoke of the law, but now we are freed.
‘Stand fast therefore in the liberty wherewith Christ has made us free, and be not
entangled again with the yoke of bondage.’ Gal. 5:1
We, as believers in Christ, do not struggle with the ‘world of sevens’ but have a greater
covenant, belonging to the eighth day. We are not part of the seventh day (Saturday) but
rather Sunday, the eighth day. The seventh day is part of the old creation, but the eighth
day reflects the new creation in Christ. We who are already part of the new creation do
not belong to the old creation. For us, every day of the week, not only Saturdays or
Sundays, is the ‘eighth day’. We look back to the world of seven, knowing we already
belong to the new creation. We are indeed free and enjoy the freedom as we are not
burdened by a yoke.

Israel’s First Group of Feasts

1. The Passover

When Was the Passover Observed, and Was It a Feast?
‘And in the fourteenth day of the first month is the Passover of the LORD. And in the
fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. ’
Num. 28:16-17 The 14th of Nisan is the Passover, and the 15th of Nisan is the Feast of
Unleavened Bread.
‘Three times a year you shall celebrate a feast to Me.’ Ex. 23:14
Israel was instructed to visit Jerusalem three times a year. The first time is for the Feast
of Unleavened Bread. The Passover is not mentioned here, as it is not a feast.
Throughout the Passover and the Feast of Unleavened Bread, the people ate only
unleavened bread for eight days.
Exodus 12
In Exodus 12, the Passover is celebrated for the first time. This was 50 days before they
received the laws of Moses.
Verse 2: When the Passover was instituted, the calendar changed for Israel. The seventh
month became the first, and vice versa. Nisan, previously their seventh month, became
their first month. With this change, they deviated from all other nations of the world.
Israel’s New Year’s Day became the 1st of Tishri, thus September/October. Israel’s
exodus from Egypt occurred in the seventh month, but it was redesignated as their first
month. I believe there is greater significance to this change of times.
When Israel fled Egypt in the seventh month, they did not fully accept God. The
celebrations during Israel’s seventh month, including the Great Day of Atonement,
testify to Israel’s future repentance, which is still to come. Israel was not ready as a
nation and was not developed enough due to their unbelief, which may explain why their
calendar reverted to the first month. All the feasts of the first month encapsulate
Christ’s first coming to earth and His ascension into heaven. The feasts of the seventh
month deal with Israel’s conversion when they will be united with Christ, which is still

pending. Therefore, all the feasts during the seventh month foreshadow Israel entering
the Kingdom. With Christ's second coming to earth, the feasts of the first and seventh
months will merge to form one immense feast. Israel will enter Christ's Kingdom once
they repent as a nation.
The Sabbath always commenced on the sixth day, in the evening before the Sabbath, 12
hours earlier than the rest of the world. The sixth day, or the sixth dispensation, portrays
the judgement that will befall our world.
The tribulation period for Israel can be divided into two periods. The tribulation will last
seven years and will end with the 'Day of the Lord'. At that point, Israel will repent and
enter their promised rest. Once Israel enters their rest, the rest of the world will still
experience the tribulation. Israel enters the rest earlier than the rest of the world, and
for them, the seventh day starts earlier. The remaining countries of the world will
experience the horrific events of the sixth day and must wait until the end of the great
tribulation. For Israel, the tribulation lasts seven years, but for the rest of the world, it
will continue for another 33 years. This is why the Sabbath (or rest) for Israel always
commences on Friday night. Verse 3: On the 10th of Nisan, every family (or two families)
had to take a lamb into their homes. This lamb portrays the Lord Jesus as faultless. The
number ten suggests that God concerns Himself with our world, as in Moses' time when
He gave him the Ten Commandments.

The Importance of the 10th of Nisan
• On that day, Israel took the lamb into their homes.
• Later, on a comparable date, Joshua crossed the river Jordan with dry feet. Then
Israel took the lamb into their homes at Gilgal, on the opposite side of the river.
At that time, they were also circumcised. Josh. 4:19
• On the 10th of Nisan, Jesus descended the Mount of Olives towards Jerusalem.
That was the same week in which He was crucified. At that moment, the nation
of Israel had to accept the Lamb, or the Lord Jesus, who lived among them. From

the Scriptures, it is clear that they refused Him, saying:
‘Would that you, even you, had known on this day the things that make for peace!
But now they are hidden from your eyes. For the days will come upon you, when
your enemies will set up a barricade around you and surround you and hem you
in on every side and tear you down to the ground, you and your children within
you. And they will not leave one stone upon another in you, because you did not
know the time of your visitation.’ Luke 19:42-44
This was the time when Israel was supposed to take their ‘Lamb’ into their homes
to receive Him. I believe that later in Israel’s history, Christ will reveal Himself to
them as the ‘Lamb’ of the world.
Verse 5: The lamb had to be without blemish. The soldiers did not break any of the Lord
Jesus’ bones when He was crucified. Jn. 19:36; Ps. 34:20 He was a perfect sacrifice.
This Psalm clearly relates to the Lord Jesus, as with all the other Psalms. This verse
cannot apply to anyone else. The lamb was one year old. The following three Hebrew
words—‘year’ (shaneh, Str. no. 8141), ‘tooth’ (shen, Str. no. 8127), and ‘two’ (shenayim,
Str. no. 8147)—stem from a similar Hebrew root. Teeth have an upper and lower set, and
likewise, we have milk teeth replaced by permanent teeth. The Passover Lamb also
conveys a duality that portrays Christ’s first and second comings to earth. The flock,
comprising sheep and goats, portrays Israel, who wished to follow the Shepherd. Jesus
(the Lamb) was born from the tribe of Judah. Christ is the supreme Lamb, as He is also
the Shepherd of the sheep. The flock will listen to Him, for they know His voice. Unlike
sheep, oxen do not follow the shepherd but are driven from behind.
Verse 6: The lamb was hidden for four days in a safe place in the house. Then, in the
evening before sunset, it had to be slaughtered. The lamb remained in their homes for
four days, which clearly directs us to the time of the law (the fourth dispensation). That
time, or the fourth dispensation, commenced when the law was given to Moses. The
lamb, or Christ, was taken into their homes on the 10th of Nisan.

‘But when the fulness of the time was come, God sent forth his Son, born of a woman,
born under the law.’ Gal. 4:4
The Son, sent to earth by God, was the Lamb born under the curse of the law. The Lord
Jesus lived with a family and epitomised Israel. After four days (the fourth dispensation),
Christ set us free from the curse of the law. Jehovah became man like us to accomplish
this great salvation plan.
Verse 7: The people had to smear some of the blood on the doorpost. The blood (the life
of the Lamb) smeared on the doorpost was meant to protect them. In the Bible, the
words ‘blood’ and ‘life’ have an identical meaning. Christ’s blood is the living Christ.
‘Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the
sheep.’ Jn. 10:7
We who believe in Christ have entered through the Living Door. The sides of the door
and the lintel above were smeared with blood. The blood on the lintel suggests the risen
Christ. The hyssop suggests Christ’s resurrection. Hyssop is reed-like and grows
especially well in cracks among rocks. Whenever we read of a rock or stone in Scripture,
it should immediately draw our attention to Christ. 1 Cor. 10:4
Verse 8: The bread had to be unleavened, signifying the new creation. Leaven portrays
the old creation, and none of it was allowed in the bread, as Christ is the beginning of a
new creation. In the Gospels, it is noted that when the disciples commemorated the
Passover with Christ, they had wine. The Book of Exodus does not specifically mention
wine at this Passover, but I am certain there was. The wine also signifies the new life we
receive in Christ. That evening, everyone had to eat the lamb with bitter herbs and
unleavened bread without any yeast. The bitter herbs suggest that the sacrifice was not
pleasant to the old man or nature, for the old man is condemned by the Lamb or Christ.
The same judgement befell all the firstborn in Egypt.
Verses 9 & 10: The entire lamb, with its head, feet, and intestines, had to be roasted in
the fire. It was not permitted to be boiled in water. The reason is that water is a type of

God’s Word, while fire represents God’s judgement. His own Word will never condemn the risen Christ; therefore, no water was allowed during this feast. The lamb is roasted in its entirety, with not a morsel permitted to remain until the next morning: the old creation in its totality is condemned to charcoal, and nothing is allowed to continue in the new creation. According to Revelation 20:11, no place was found for Satan, since all of the old creation is condemned.

2 Corinthians 5:15 clearly states that Christ died for all. Presently, God refuses to speak with any person on earth, as we are all condemned with Christ at the cross. He will only listen to those who believe in the risen Christ, as they are blessed and partakers of the new creation. The lamb in its totality was condemned with the old creation. When the lamb was slaughtered at Passover, it demonstrated how God will condemn the world.

The next day, when our Lord Jesus was crucified on the 15th of Nisan, God made an end to the old creation.

Verses 11 & 12: The people had to eat the Passover in great haste, even with their shoes on their feet. Israel bonded with the true Firstborn, who would lead them to the land of Canaan, because they ate the Passover lamb. Christ is their true Firstborn.

‘He is the image of the invisible God, the firstborn of all creation…. He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything.’ Col. 1:15, 18

Israel, as the firstborn on earth, had great repercussions for Egypt. Christ, being the true Firstborn, will supersede all other firstborns (all other heirs) still present in Egypt. After Israel slaughtered the Passover lamb, no other heirs remained in Egypt. Similarly, after Israel killed the Lord Jesus, nobody can claim the right to any kingdom here on earth. At present, the Jews have no birth register to determine their true firstborn. These records were burned in the old libraries. The Jews have never disputed the register of Matthew 1, wherein Christ is proclaimed the true Son of Man.

In Revelation 5:9-12, there is a vision of the Lamb that was slaughtered, and He was the

only One worthy to open the seals of the Book. He is the Firstborn of heaven and earth
and the true Passover Lamb.
Verse 13: The blood on the doorposts is not a curse but a symbol of life. When the
Israelites were in Egypt, they smeared the blood (the life of the lamb) on their doorposts,
identifying them with the living Christ. The blood is the life of the Passover lamb, and the
living door is Christ. Whenever we encounter the word ‘blood’ in the New Testament, we
can substitute it with ‘life’. Then those verses take on a more positive connotation.
Those who encourage us to donate blood have the slogan: ‘Blood is life. ’
Verse 14: With each Passover, Israel had to remember the freedom they secured when
they left Egypt, a place of bondage. Three times in Exodus 12, we read that Israel had to
observe the Passover. It was not a feast, as the Feast of Unleavened Bread began the
next day.
Deuteronomy 16:1, 6
‘Observe the month of Abib, and keep the Passover unto the LORD your God: for in the
month of Abib the LORD your God brought you forth out of Egypt by night…. But at the
place which the LORD your God shall choose to place his name in, there you shall
sacrifice the Passover at evening, at the going down of the sun, at the time that you
came forth out of Egypt. ’
Usually, the Passover is observed in the month of Nisan in Jerusalem. The Passover
lamb is slaughtered in the evening at sunset.
According to Numbers 9, the Passover may also be observed during the second month if
the nation was unclean during the first month. In the future, after the ‘Day of the Lord’,
Israel will be unclean and unable to observe the Passover. Nevertheless, it will be
possible for them to observe it one month later, which coincides with the 1,290 days of
Daniel 12:11.
Before the Lord Jesus was crucified, He descended on the 10th of Nisan, on a donkey,
from the Mount of Olives to Jerusalem. The people rejected Him, and He wept over
Jerusalem. At that time, Israel was supposed to take the ‘Lamb’ into their homes. After

the great tribulation, on the ‘Day of the Lord’, the Lord will come on a ‘white horse’, and
then Israel will recognise Him as their Messiah. The Passover will then commence, but a
month later. The reason is that during the great tribulation, Israel will be caught in a war.
They will need to purify themselves before they can honour the Passover.
Thus, the Passover is not a feast, but the Feast of Unleavened Bread is a feast.
When Was the Last Passover?
The burning question is whether the four Gospels agree with each other and whether
the last Passover was on the 13th or 14th of Nisan. There are many inaccuracies
regarding this topic, and lately, some Christians have begun to believe that God’s Word
contradicts itself. That is impossible. The usual problem is that we, or theologians, fail
to study the Bible correctly.
People often refer to John 13:1, where we read that the breaking of bread (communion)
happened before the last Passover:
‘Now before the feast of the Passover…’
Christ’s crucifixion occurred around the time of the last Passover, when the lamb was
slaughtered. The other Gospels—Matthew, Mark, and Luke—state that the last
communion coincided with the last Passover, on the 14th of Nisan. How is this
possible? The misunderstanding arises because people either translate or interpret the
Scriptures incorrectly. We should bear in mind that, during the time of Christ, the Jews
had somewhat deviated from the laws of Moses.

The Gospels are familiar with:
• The Feast of Unleavened Bread
• The day of preparation
• The ‘high’ or ‘great’ Sabbath
The events unfolded as follows:
• The last Passover (Supper) was on Thursday, the 14th of Nisan.
• The crucifixion was on Friday, the 15th of Nisan.
• The resurrection was on Sunday, the 17th of Nisan

The Passover
It is clearly stated that the Passover should be on the 14th of Nisan. Lev. 23:5 According
to Luke 22:7, the lamb is slaughtered on the first day of unleavened bread, which

coincides with the communion. The Jews were only permitted to eat unleavened bread
from the 14th to the 21st of Nisan (eight days), yet the Feast of Unleavened Bread was
from the 15th to the 21st of Nisan (seven days).
In Matthew 26:17, we read that the disciples approached the Lord Jesus on the first day
of unleavened bread. The Passover lamb was slain on the same day. Mark 14:12 also
mentions the Passover and unleavened bread. In the original text, the word ‘feast’ does
not appear. The Feast of Unleavened Bread follows the Passover. The problem arises
when we confuse the Passover (when they ate unleavened bread) with the Feast of
Unleavened Bread. The Passover was on the 14th of Nisan, and the Feast of Unleavened
Bread ran from the 15th to the 21st of Nisan. Deut. 16:16-17 The Passover is a memorial
to the redemption of the firstborn from Egypt (Ex. 12:14), and the Feast of Unleavened
Bread commemorates those who escaped Egypt (Ex. 23:15).
In the Book of Exodus, there is a summary of all the feasts. Ex. 23:14 The Passover is not
listed among the feasts.
When studying the Gospels in light of the Old Testament, we must be attentive to the
word ‘feast’. When the Passover lamb was slaughtered, it was not a ‘feast’ day. For
example:
‘Now when He was in Jerusalem at the Passover, during the feast, many believed in His
name when they saw the signs which He did.’ Jn. 2:23
We must distinguish between the Passover and the feast. The Lord performed many
signs during the Passover and throughout the Feast of Unleavened Bread. The reason
why, in Jewish and biblical language, the ‘Passover’ and the ‘Feast of Unleavened Bread’
are often mentioned together is that no leaven was allowed in their homes during those
days. If a feast is mentioned, it refers to the Feast of Unleavened Bread, which
commenced on the 15th of Nisan.
Now, we will examine the Gospels to note where the word ‘feast’ is not mentioned:
• Matthew 26:17
• Mark 14:1 (in the original text, the word ‘feast’ does not appear; it should be in

italics)
• Mark 14:12
• Luke 22:7
• John 12:1
• John 18:39
In Luke 22:1, the Passover, followed by the Feast of Unleavened Bread, is treated as one
event. In verse 8, we note what happened on the day of the Passover, which was also
the first day of unleavened bread. Similar comparisons can be made in Mark 15:6 and
Luke 23:17. Sometimes Matthew 26:2 is misunderstood. It does not state that the Son
of Man will be crucified during the Passover, but only that He will be delivered up during
that time. Mark 14:1 also clarifies these events. The Apostle states that the Passover
and the unleavened bread will commence in two days' time. He was delivered up on the
14th of Nisan. In the original Hebrew and Greek manuscripts, the word 'feast' does not
appear. Therefore, Matthew 26:17 says:
'Now the first day of unleavened bread.'
During the Passover, the people ate only unleavened bread, but the Feast of Unleavened
Bread commenced the next day.
Now John 13:1 becomes clearer when the writer says:
'before the feast of the Passover.'
According to John, the Last Supper (communion) was not before the Passover, but
before the Feast of Unleavened Bread. Therefore, John is in accord with the other three
Gospels! It was at the time of the Passover on the 14th of Nisan, when the lamb was
slain.
The New International Version complicates this subject, as in the original text, the word
'feast' does not appear and should not. Examples include:
• Matthew 26:17: 'On the first day of the (Feast of) Unleavened Bread.' The word
'feast' appears in the New International Version and should be omitted.
• Mark 14:1: 'Now the Passover and the (Feast of) Unleavened Bread.'
• Mark 14:12: 'On the first day of the (Feast of) Unleavened Bread.'
According to Leviticus 23:5-6, the Passover and the Feast of Unleavened Bread
cannot be celebrated on the same day.
The main issue is Luke 22:1:
'Now the Feast of Unleavened Bread drew nigh, which is called the Passover.'

According to ancient Jewish writings, in books 14 and 17, the Jews also referred
to the Feast of Unleavened Bread as the Passover. They misinterpreted the Old
Testament laws of Moses concerning the feasts. Additionally, Luke 22:7 clearly
states that the lamb was slaughtered on the day of unleavened bread.

1. The Jewish Day and the Sabbath

When studying John 13:29, we see that Judas was still permitted to buy food before the
Feast of Unleavened Bread. Many assume that the feast commenced on the evening of
the Passover, once the sun set. The Jewish day always begins in the morning at sunrise,
except on two occasions:

• Every Sabbath (which starts on Friday night).
• The Great Day of Atonement. Lev. 16:31

The evening of the Passover belonged to the day of the Passover, not to the Feast
of Unleavened Bread. The feast would only commence the next day at sunrise.
Judas had enough time (until the next morning) to conduct his business.
In the New Testament, there are frequent references to the ‘sixth hour’ or the
‘third hour’. The sixth hour is six hours after sunrise (12:00 according to our
reckoning), and the third hour is at 09:00.
When studying Leviticus 22:7, it states that with sunset, an unclean person can be
deemed clean. This does not mean that a new day commenced.

2. The Day of Preparation

On the day of our Lord’s crucifixion, John also mentions the day of preparation. Jn.
19:14, 31, 42 Some believe it was also the preparation for the Passover. There are no
references in the Old Testament or Jewish literature connecting the slaughtering of the
Passover lamb with the ‘preparation’ for the Passover. The preparation was on the 15th
of Nisan, the day on which the Lord Jesus was crucified. Adam was created on the sixth
day, and the Lord also died for our sins on the sixth day. There were many preparations
for the Feast of Unleavened Bread, and even more so later, as ten animals had to be
offered daily throughout the festival, which lasted seven days.

3. The High or Great Sabbath

According to the Jews, the Sabbath was great because the following memorials, as outlined in Leviticus 23, converged on this one day:

- The Sabbath
- The Feast of Unleavened Bread
- The sheaf of the Firstfruits

There is sufficient reason to call it a ‘high Sabbath’.

The Jews did not celebrate the sheaf of the Firstfruits correctly, as it should have been on the day following the Sabbath, i. e. , Sunday. Lev. 23:10-11 According to ancient Jewish writings, specifically the Book of Flavius Josephus, the Feast of the Sheaf of the Firstfruits was celebrated on the 16th of Nisan, the second day of the Feast of Unleavened Bread. This is incorrect. Saturday was the second day of this feast, and at that time, the Lord Jesus was in His grave. The sheaf of the Firstfruits reflects Christ’s resurrection, which should have been on Sunday.

Further Questions

Is the slaughtering of the Passover lamb not supposed to be a picture of Christ’s crucifixion?

Some believe that Jesus was crucified on the same day the lamb was slaughtered. That is a reasonable assumption, but incorrect. I would argue that, at the time when the Lord celebrated the Passover meal, the writing was on the wall. All the other firstborns of the world were then condemned, and the judgement was secured.

The following day, with His crucifixion, He judged our world. There is only one reference to the Passover Lamb being slaughtered. Heb. 11:28

However, there are many references in Hebrews to the animals offered according to the laws in Leviticus. Each day of the Feast of Unleavened Bread, ten animals had to be offered. The 10 × 7 animals suggest the great number of people who will be reconciled through Christ’s crucifixion. On the first and last days of the feast, they were forbidden to perform any tasks.

To summarise, we can conclude that our Lord was crucified on the first day of the Feast of Unleavened Bread rather than on the Passover. When the Passover lamb was

slaughtered, the people were permitted to work and conduct business.

Three Days and Three Nights?

We have noted that our Lord was crucified on the 15th of Nisan and rose on the 17th of Nisan. When we analyse this, we calculate that He spent one complete day and two nights in the grave, yet Matthew 12:40 states that He spent three days and three nights in the grave. This seems like a contradiction unless we are familiar with both biblical and Jewish customs.

The Gospels also state that Christ would rise on the third day: Matt. 16:21; 20:19; 26:61; Mark 8:31; 9:31; Luke 9:22; 18:33; 24:7, 21, 46; Jn. 2:19.

The phrase ‘after three days’ also implies ‘on the third day’. There are similar examples where three days are mentioned, and the event actually took place on the third day itself:

‘And he said unto them, Come again unto me after three days. And the people departed…. So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.’ 2 Chron. 10:5, 12

Rehoboam sent the people away, and they returned two days later. According to Jewish reckoning, this is considered three days.

‘So he (Joseph) put them all together in prison for three days. Then Joseph said to them on the third day, “Do this and live, for I fear God.”’ Gen. 42:17-18

Regarding Jonah, we cannot say that Matthew 12:40 opposes the idea that Christ resurrected on the third day. We need to study the original Hebrew word in Jonah 1:17, on which the translated text is based. The word ‘day’ in Jonah stems from the Hebrew word ‘yowm’ (Str. no. 3117), which refers to a particular period, not necessarily a 24-hour cycle. This ‘yowm’ is an imprecise timescale. The three days in Jonah 1:17 can also be read as three time periods, including part of the first and third days and a complete second day. The Lord was in the grave for the entire Sabbath (16th of Nisan) but only part of Friday and Sunday. Thus, a fraction of a day is counted as a full day. According to our judgement, this is not unusual. For instance, if a person goes to prison for three

days, even if they enter late on the first day, it is still counted as day one, and the day
they leave is regarded as a full day.

Summary of Events
The following events occurred when our Lord was crucified and resurrected on the third
day:
•14th of Nisan:
On that day, the Passover lamb was slaughtered. The Lord was with His disciples, and
they had the Last Supper together. Today, with communion, the lamb is absent, and
only the bread and wine remain. The bread and wine signify the new covenant. The
following day, Christ made an end to our plight, namely sin and the law.
•15th of Nisan:
On that day, Abraham left for Canaan. Ex. 12:40-41 Exactly 430 years later, Israel left
Egypt for the Promised Land. The Lord died for our sins to lead us into the 'promised
land', or the new creation.
•17th of Nisan:
On that day, Noah survived the great flood as he set foot on dry land. Gen. 8:4 (At that
time, Nisan was the seventh month, but with the Passover, it became the first month.)
On that day, the Red Sea parted to allow the children of Israel to cross the mighty
waters—a symbol of their death and resurrection. When they reached the other side, a
new dispensation dawned for them. They turned their backs on a life of slavery.
On that day, the Israelites were also to offer the sheaf of the Firstfruits, their first
harvest, to the Lord. This embodies His resurrection. (Israel celebrated the feast
incorrectly on the 16th of Nisan, Lev. 23:10-11.) On that day, Christ resurrected from the
dead to lead the way to the new covenant.

The Meaning of the Last Passover in the New Testament
The blood of the last Passover lamb represents the blood of the old covenant that was
shed on earth. At the Lord's Last Supper, He said that communion should continue as
part of the Passover, but without the Passover lamb. Thus, the lamb disappeared, as it
symbolised the old covenant, leaving us with only the bread and wine.

He broke the bread, as it had to be shared with His disciples. The idea is that the bread
epitomises the ‘one body’, and it had to be ‘broken’ to be shared with all His disciples.
Christ’s body was never broken. Paul elaborates on this point. In 1 Corinthians 10:16-17,
Paul says that we all eat from one loaf, showing that we belong to one body. The bread is
one, as Christ’s body is indeed one. The emphasis is that the bread must remain one. In
1 Corinthians 11:24, Paul says (according to older translations of the Bible) that the
bread should be broken, as the Lord Jesus’ body was broken. In newer translations, it is
translated differently, with no suggestion of a broken body, so I believe the latter is
correct:
‘And when He had given thanks, He broke it and said, “This is My body, which is for you;
do this in remembrance of Me.”’ NASB
The body is Christ and includes the Church. The wine embodies the blood of the New
Testament, and the flowing blood is the ultimate proof of life. The blood is the life of
Christ that permeates the new covenant. Christ is the true vine. The Lord’s Supper is not
a memorial to dwell on the past but rather a glimpse of the life we now enjoy as part of
the new covenant; the wine and bread are emblems of that life. The Passover lamb
suggests the blood of the old covenant, which is now gone. Both the wine and bread are
a living testimony to everything Christ accomplished after His resurrection from the
dead. When studying Matthew 26:26-30, Mark 14:22-26, and Luke 22:14-23, we must
understand that the blood or wine is the life of the new covenant, and the bread reflects
His body.
‘This cup is the new covenant in my blood, which is poured out for you.’ Luke 22:20

2. The Feast of Unleavened Bread

Exodus 12:14a concludes with the Passover, and verse 14b introduces the Feast of
Unleavened Bread:
‘And this day shall be unto you for a memorial, … and you shall keep it a feast to the Lord

throughout your generations; you shall keep it a feast by an ordinance for ever. ’
When we read ‘the feast should be an ordinance for ever,’ the word ‘for ever’ implies a long period. The word stems from the Hebrew ‘owlam’ (Str. no. 5769), meaning ‘a long period’. The ordinance was limited to the fourth dispensation of the law and concluded before Pentecost.

Leaven
A key feature of this feast is that only unleavened bread may be eaten. Some may question whether this is the sole rationale for a feast. The reason is clear: the leaven (representing the old creation) vanished for ever.
This feast lasted seven days. The number seven suggests that something definite or concrete is established. An example is the creation of our world in seven days. The creation as we know it today was completed in seven days. This implies that a new creation is established through Christ. All of God’s works on earth culminated in a rest, and in total, there are three feasts that end in a rest. Exodus 23 mentions three feasts, each including a day of rest, because something definitive is accomplished. These are:
• The Feast of Unleavened Bread – Christ’s first coming to earth
• The Feast of Weeks – the Church is established
• The Feast of Trumpets, the Great Day of Atonement,
• The Feast of Tabernacles – each portraying Christ’s second coming to earth
Christ condemned the old creation for ever through His death and resurrection. He destroyed Satan’s pillars of death and the law.
‘Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.’ Col. 2:14-15
The leaven left from the previous day (the creation before Adam) tarnished our old creation; it has been dealt with and will not spoil the new batch of dough. The new creation has its roots in Christ and remains untainted by leaven.
Yeast (or leaven) is used in making bread and cheese, as it aids the fermentation of

bread or milk. The yeast from the previous day is added to the new batch. Adam was
created from the dust of a previously fallen world, and when he sinned, it confirmed that
the former leaven affected his body. Immediately after Adam sinned, he was told that
Christ would crush the serpent's head and destroy the leaven that spoiled our human
bodies. The old creation was corrupted by Satan long before Adam, and that restrains
us. Christ dealt with the dilemma caused by the leaven, ensuring the new dough will
never be spoiled by it.
The leaven is compared to the Scribes who lived during our Lord's time on earth. They
did not live in the 'Light' that reflected life but burdened themselves with the many laws
of Moses. The laws meant death to them, as they were blinded by them and failed to see
Christ in them. Christ can indeed be seen clearly in the laws of Moses, and He rids us of
the leaven. In fact, the Scribes added more leaven to the batch by making the laws more
burdensome. Matt. 16:6, 11-12; Mark 8:15. In Matthew 13:33, the leaven is hidden
within three measures of flour, spoiling the entire batch of dough. The new creation
(new batch) has nothing in common with the transient old creation. After Christ's death,
God considers our world to be dead. God is not troubled by the leaven. The leaven
working in our bodies weighs us down to the earth, and in essence, it represents the
laws of Moses. A little yeast quickly spreads through the entire batch of dough. Gal. 5:9
We will curse ourselves if we deliberately partake of this yeast or subject ourselves to
the laws of Moses again. Gal. 3:13
In 1 Corinthians 5:6-8, the leaven is compared to the old man. The leaven is
unavoidable, inherited from our forefathers with no choice in the matter. Our sinful
nature permeates our bodies like yeast in a batch of dough. We are only free once we
become part of the new creation. Our world succumbed to this leaven, and everything
we see with our eyes is transient; in contrast, we must focus our minds on the new
creation in Christ, which will endure.

Our old life is destroyed; however, our bodies still belong to the old creation, but they hold a new treasure—the new creation. 2 Cor. 4:7 This was God's plan long before Adam was created, as it was the only way to destroy the previously fallen world. From the old, something new is established. This new treasure is Christ within us, integrated into our bodies that once sinned. The 'new life' within us gives our earthly life true purpose. Our bodies can bear fruit that will last for eternity, thereby glorifying God. His ultimate aim is accomplished in Christ.

The Feast of Unleavened Bread begins and ends with a holy convocation, or a day of rest, which is not necessarily on a Saturday. Everyone who died with Christ will also enter this rest. Heb. 4:11

Honey

During this feast, the people were forbidden to eat honey. Honey represents the Word of God, as His words are as sweet as honey:

'How sweet are Your words to my taste, sweeter than honey to my mouth!' Ps. 119:103

We have received His Word, and we must not return it to God. It is something we should treasure and keep in our hearts.

3. The Sheaf (Harvest) of the Firstfruits (Wave Offering)

Hidden within this feast is the wave offering that had to be presented to the Lord. Lev. 23:10-14 This offering confirms that Christ resurrected from the dead and ascended into heaven. My reasons are as follows:

The firstfruits are harvested from the land even before they are fully ripened. This feast corresponds to our months of March/April, when it may be too early to harvest the first wheat, but some ears may be prematurely ripe. Christ initiated the new creation with His resurrection, becoming the Firstborn of an entirely new creation. Col. 1:15, 18; 1 Cor. 15:20 The people had to harvest the first mature wheat ears as their offering. By offering these to the Lord, the wheat ears would become fruitful, bearing much fruit. At

present, the world is considered ‘pregnant’, awaiting the revelation of the sons of God.
Rom. 8:18-19 The curse that currently hangs like a cloud over our world will disappear,
and our world will bear fruit as intended. The firstfruits offered to the Lord testify to a
creation that will become fruitful. The sheaf had to be waved with the priest, suggesting
movement and life (Christ’s resurrection). Lev. 23:11
Christ’s resurrection occurred on the day following the Sabbath, or simply the first day
of the week—Sunday. The eighth day is special to us, as it is not part of our world of
sevens but belongs to the new creation. The ingredients of the grain offering are fine
flour, oil, and wine. Each ingredient was pressed or beaten to obtain the fruit,
symbolising Christ’s suffering or the shame He bore at the cross. The flour is ground
from the grain, the oil from olives, and the wine from grapes. They all convey Christ’s
suffering on earth.

Israel’s SECOND Group of Feasts

The Feast of Weeks
This is Israel’s second group of feasts, a time when they were required to go to
Jerusalem. Today, this festival corresponds to our ‘Day of Pentecost’, when the Church
was established.
The same feast is given different names and is explained in the following Scriptures:
• Exodus 23:16: The Feast of the Harvest
• Exodus 34:22; Deuteronomy 16:9-11: The Feast of Weeks, as they had to count
the weeks from the first group of feasts until the next was due. It is also known as
the Feast of the Firstfruits of the Wheat Harvest or the Feast of Ingathering at the
turn of the year.
• Leviticus 23:15-22: The New Grain Offering. This offering differs from the grain
offering detailed in Leviticus 2, as it contains leaven.
The Feast of Weeks, the New Grain Offering, or the Feast of the Harvest – Leviticus 23
Verse 15: Israel had to count seven weeks from the previous ‘sheaf of the Firstfruits’,

which marked Christ’s resurrection. From the time they put the sickle to the grain (as
with the sheaf of the Firstfruits), they had to wait seven weeks. Deut. 16:9 Verses 16 &
17:
This feast is observed once we move beyond the world of sevens (7 × 7 = 49). The
Feast of Weeks is on the 50th day. The number 50 is linked to the number 8, as it
represents truths not belonging to the old creation but to the new creation in Christ. The
Church is the first to be born again, the first to be entirely part of His Kingdom.
The jubilee year (every 50 years) also signifies the new creation, as does Joshua, the son
of Nun (whose name relates to 50), who led the Israelites into Canaan.
This day always falls on a Sunday, the first day of the week. In the New Testament, the
Church was established on the Day of Pentecost. Then, the disciples were filled with the
Spirit, and Peter addressed the nation. This was 50 days after Christ’s resurrection from
the dead and 10 days after His ascension into heaven. The word ‘Pentecost’ stems from
the Greek word meaning 50.
The period from when Israel left Egypt (Passover) and crossed the Red Sea until the
giving of the law was also 50 days. According to Exodus 19, Israel reached Mount Sinai
on the 1st of the 3rd month and remained there until the 3rd day. They received the Law
of Moses on the 3rd day of the 3rd month, and the Passover was on the 14th of the 1st
month (Nisan). From the 14th of Nisan to the 3rd of the 3rd month equals 50 days.
Israel could not celebrate the Feast of Weeks in the desert, as there was no fruit. I
believe the Feast of Weeks does not commemorate the giving of the law (as some Jews
currently claim) but rather the revelation of Christ’s body, the Church.
Remarkably, the breads were leavened, making this a new offering. The offering in
Leviticus 2 was unleavened. The leaven suggests the old creation that challenges us
daily. The Church is already part of the new covenant, even though we are limited by the
old creation. At the time of the rapture, we will finally be freed from the old leaven and
the old creation.

Today, the leaven is placed in the dough and offered to the Lord, but God does not notice the leaven or the sins we commit daily. Paul says we can disregard our old sinful nature (Rom. 6:11) because we are dead to sin but alive to Christ. We may be troubled by the leaven, yet Christ uses us regardless. It is a sheer miracle that we, who are part of the fallen world, can be harnessed for His eternal Kingdom.
The two breads and the two-tenths of a measure of flour point to the dual nature of the Church, comprising both Jews and Gentiles. 1 Cor. 12:13 Two-tenths is also one-fifth, and the Church forms part of the fifth dispensation.
The batch is dedicated to the Lord as the Firstfruits.
Similarly, we, as the Church in Christ, are seen as the Firstfruits of the new creation. Rom. 8:23; Heb. 12:23 Verses 18- 22:

The new grain offering coincides with the following offerings:
• Burnt offering: Seven one-year-old lambs, one young bull, and two rams.
• Sin offering: One kid of the goat.
• Peace offering: Two young lambs.
In Leviticus 1 to 7, we become acquainted with the following five offerings:
• Burnt offering: This is voluntary. It is the highest offering and involves the total person. The fire consumes us, transforming everything into smoke (spirit), a pleasant fragrance to God.
• Grain offering: This is also voluntary. It represents the new life we receive from Christ. Symbolically, through this offering, we offer ourselves to the Lord. The two leavened breads that are waved constitute the grain offering.
• Peace offering: This is voluntary. The two lambs represent the peace offering.
Christ is our peace. Eph. 2:14
• Sin offering: This is compulsory, as it cleanses our daily walk on earth. The Lord purifies us from a contaminated world, fulfilling His High Priestly duty in heaven.
• Guilt offering: This is compulsory. It conveys our Lord’s suffering on the cross when He paid the price for the world’s sin. Unknowingly, Adam inherited this sin, which previously stained our fallen world.
Verse 20: Here, the priest waves the breads and the two lambs, symbolising life, as the waving of both communicates vitality. Christ led us into the inner Sanctuary because we

died with Him and rose with Him. Heb. 10:19 We are in the hands of the High Priest,
Christ, and we are alive despite the leaven. Verse 21: This holy feast day is an institution
for ever, for Christ's Church will endure for all eternity. Verse 22: They were not
permitted to harvest the boundaries of the land. The boundaries, or edges of the
harvest, symbolise the future body of believers who will follow the Church. These
boundaries will only be harvested after the rapture of the Church. They represent the
believing Israelites and nations that will trust Christ during the Great Tribulation. Lev.
19:9-10; Deut. 24:19-21 Ruth, a Moabite woman, chose to stay with her mother-in-law,
leaving Moab for Israel. She arrived during the harvest and gathered grain from the
edges, trailing behind the harvesters. Ultimately, she was blessed and married Boaz.
She symbolised the believing Israelites or other nations of the world who will follow the
Church.

Israel's THIRD Group of Feasts

The third group of feasts can be divided into three subgroups, collectively depicting
Christ's return to earth.
The first group of feasts treasures the truths portrayed in the Church, followed by truths
surrounding Israel's repentance on the Day of the Lord, and then the remaining nations
of the world.
The Feast of Weeks ended with the fringes of the land that were forbidden to be
harvested, demonstrating that God's salvation plan did not conclude with the formation
of the Church. The Church and the later believing remnant will become fully part of the
new creation.
Christ's second coming will occur in stages, and thus the feasts of the seventh month
can be divided into three groups:
• The Church – the Feast of Trumpets
• Israel – the Great Day of Atonement
• The remaining nations – the Feast of Tabernacles (Booths)

1. The Feast of Trumpets

The Feast of Trumpets concerns only the Church and is mentioned in Leviticus 23:23-25 and Numbers 29:1-6. The feast occurs on the 1st day of the 7th month, coinciding with Israel's New Year. This feast is next on God's prophetic calendar and will be literally fulfilled on the day of the rapture, when the Church is taken into heaven. The 1st day of the 7th month (1st Tishri) is significant, mentioned several times in Scripture:

• Noah's history: On that day, Noah raised the roof or window of the ark. Gen. 8:13 Bear in mind that Israel's 1st month switched to the 7th month. Ex. 12:2 After the long rains, the skies became visible again. Noah, opening the window, portrayed the rapture of the Church. Currently, the Church is seen as a ship floating above the waters (nations). The sea vividly represents the nations, as portrayed in the following verse:

'Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.' Isa. 17:12-13

The windows on the ark were placed in the ceiling, allowing Noah to look only vertically to the heavens, with no horizontal windows facing the earth. This pictures our dispensation. With the rapture, the window will physically open for us, and we will become incorruptible.

• On the 1st day of the 7th month, the people gathered as one man in the open square before the Water Gate, asking Ezra the scribe to teach them God's Word. Neh. 8:1-7 They sat together as 'one man'. We, as the Church, are also part of the one body of Christ. The water (Water Gate) suggests God's Word, possibly reflecting Noah's time as well. Ezra called the people from exile (the sea of

nations) to the Living Word of God. The history of the Church is also reflected in
Ezra 3:1, where Israel listened faithfully to the Lord as one man. This ‘one man’
represents the Church of Christ. Ezra’s words aimed to gather and free the people of Israel, and we are the firstborn of Israel. That day was also a day of
rest, a Memorial Day to the Lord, when the trumpets sounded loudly.
The word ‘sound’ appears 46 times in the Old Testament, based on the Hebrew word
‘rawa’ (Str. no. 7321). It is often translated as:
• Alarm: Num. 10:7, 9; Joel 2:1
• A great shout: Josh. 6:20; 1 Sam. 4:6; Jer. 20:16
• Praise/shout: Ezra 3:11, 13
The word means ‘a loud uproar’. We can expect a similar blast when we are taken
to heaven, accompanied by the sounding of the trumpet. 1 Cor. 15:52 Believers
in Christ will hear the trumpet, unlike unbelievers, who will be oblivious to the
great alarm. The great sound during the Feast of Trumpets is likely due to the
trumpets, the ram’s horn, and the collective sound of the people.

Trumpets
In Numbers 10:2, the people had to make two silver trumpets, crafted by skilled
artisans. The sound of the trumpet conveyed a message, calling the people for a feast, a
war, or the ‘inauguration’ of a new king. The silver of the trumpets signifies
reconciliation. In Israel’s time, they had silver coins, so silver suggests the price our
Lord paid to procure our reconciliation. Anyone who accepts Christ’s message of
reconciliation will respond to the sound of the trumpet.
Additionally, the sound of the ram’s horn will resonate. The voice of the once-slain Ram
(Lord Jesus) will continue to live in the horns that are blown. The king’s voice (the Ram)
will gather the Church with the sound of His trumpet. 1 Cor. 15:51; 1 Thess. 4:16 Christ’s
second coming is vividly portrayed in the battle Gideon fought when he conquered the
Midianites. When Gideon blew the trumpets, the clay vessel broke, and the light hidden
within illuminated the camp. The sound and sudden light caused great confusion

among the Midianites, comparable to the great tribulation that will follow the rapture of
the Church, which is still future. The jar or clay vessel reflects our human bodies,
harbouring our new nature. With the rapture, our fragile bodies will break and be
exchanged for a new body. We will unite in the Light, which will blind and confuse our
enemies. Judg. 7

The trumpets will be blown three times:
• The first is with the rapture of the Church.
• The second is when Israel accepts Christ and is gathered from among all the
nations of the world:
'And it shall come to pass in that day, that the great trumpet shall be blown, and
they shall come which were ready to perish in the land of Assyria, and the
outcasts in the land of Egypt, and shall worship the LORD in the holy mount at
Jerusalem.' Isa. 27:13
• The third is when all other nations of the world accept Christ in faith. At the end
of the great tribulation, the nations will be gathered, and the kingdoms of this
world will be destroyed. Then the last trumpet will sound:
'And the seventh angel sounded; and there were great voices in heaven, saying,
The kingdoms of this world are become the kingdoms of our Lord, and of his
Christ; and he shall reign for ever and ever.' Rev. 11:15
Furthermore, the ram's horn was used to anoint a king, as with David's anointing. 1
Sam. 16:13 Christ is the anointed King, and He will reign throughout eternity.
In Numbers 29:1-6, the Feast of Trumpets is mentioned, and the people brought both a
burnt and a grain offering to the Lord. The fire transformed the visible (carnal) into the
invisible (spiritual), a pleasant fragrance to the Lord. v. 6 The leaven that used to spoil
our life will vanish.

2. The Great Day of Atonement - YOM KIPPOER

Amongst Jews today, this is undoubtedly their greatest feast. It is also the main subject
of the Book of Hebrews. On this day, the high priest made atonement for the Jews in the

inner Sanctuary. Only on this day did the high priest exchange his colourful garments for white linen garments. It was the only day when the high priest was permitted to enter the inner Sanctuary, as it was forbidden on all other feast days. The priest's linen garment symbolises the new birth. As previously mentioned, the linen is made from cotton fibre, which is processed and purified.
Once the high priest entered the inner Sanctuary, the people waited anxiously for him to reappear, and when he did, it brought great relief to them. It comforted them to know that their sins were atoned for. Similarly, today we know that Christ entered the inner Sanctuary for us, and He is now at the right hand of God in heaven, where He intercedes for us. Ps. 110:1-2 (Of all Old Testament verses, this verse is the most frequently cited in the New Testament.) This day (the Great Day of Atonement) is extended for us, as we have the freedom to enter the inner Sanctuary where Christ is seated, and we do not need to wait outside until He appears. Currently, He intercedes for us, which is the main theme of the Book of Hebrews. Heb. 10:19-20
There are several references to the Great Day of Atonement: Lev. 16:1-34; 23:27-32; Num. 29:7-11 Leviticus 23:27-32The Great Day of Atonement occurs on the 10th of the 7th month. On that day, God will reveal Himself to the nation of Israel. Exactly six months earlier (in the month of Nisan), Christ was humiliated and despised as the 'Lamb' to be slaughtered (Luke 19:28-40), but not during this feast.
The Great Day of Atonement commenced for Israel the evening before the great day.
Lev. 23:32 As previously discussed, both the Great Day of Atonement and the Sabbath day began the previous night at 18:00. On the night of these two days, the people assembled with great joy. The two days have something in common, as they indirectly reflect the time when Israel will enter God's Kingdom. Throughout the Millennium, no work is permitted, and therefore Israel must rest. Israel will enter the Kingdom the previous night, thus before the other nations of the world. For the Gentiles, the suffering

of the great tribulation will persist, and only at the end of the tribulation, 33 years later,
will each remaining believer enter the rest on the morning of the Sabbath day, or the
seventh day.
It is emphatically stated that those who choose to work during the Millennium (Sabbath)
will be killed. Ex. 31:14 Throughout the Millennium, God will permit no one to work, as
Christ's work of reconciliation is complete.
Then Israel will humble themselves before the Lord. They were an obstinate nation, as
were all the other nations of the world. The Israelites who refuse to accept Christ will
perish, witnessing the events when present-day Israel is razed to the ground by a nation
from the north. The remnant will escape to Petra, and soon afterwards, they will return
to Jerusalem to rebuild Israel with God at their side.

Leviticus 16
This chapter elaborates on the offering of a bull, a ram, and two goats:
• The ram was the burnt offering.
• The bull was designated as a sin offering for the high priest.
The bull symbolises Christ's death and resurrection. His blood entered the inner
Sanctuary. The male bull represents fertility—the Lord Jesus exchanged everything the old creation epitomises for the new creation. This new creation
has reached us, and in time, it will encompass all of heaven and earth.
The two goats, which looked alike, were offered as a sin offering:
• The first goat is for Jehovah, and the other for Azazel.
'And Aaron shall cast lots upon the two goats; one lot for the LORD (Jehovah),
and the other lot for the scapegoat.' (Azazel) Lev. 16:8
The first goat represents Jehovah, or Jesus, who dwelt among us and became like
one of us.
The second goat, called Azazel (meaning a strong goat), was released into the
desert.
On the day of the offering, the fragrance ascended to God's throne (vv. 12-13), always
signifying worship. The blood of the bull entered the inner Sanctuary, where Christ
intercedes for us. Willingly, the Lord Jesus died for us, and His blood (Life) is on the
mercy seat, behind the second veil. The seven times the blood is sprinkled signifies

God’s perfect work to procure our reconciliation. This is the living way that Christ
accomplished on our behalf! Heb. 10:20 The blood that was shed lives today, and now
Christ is the true and living way. Jn. 14:6
The nation had to wait patiently for the high priest to reappear after leaving the
Sanctuary. Once they saw him, they knew their sins were atoned for.
Now, as part of the new covenant, Christ is seated in the inner Sanctuary, making
atonement for us. We can follow Him along this living way—the path the priest followed
when he sprinkled the blood from the altar to the inner Sanctuary. To ignore this ‘living
way’ or the blood of the new covenant is to adhere to the old covenant, living outside the
Sanctuary and feeding on the old covenant. Those adhering to the law despise the work
Christ is doing for us as our High Priest. Heb. 9:6-8 Undeniably, Christ reconciles us to
God, and our efforts in the outer Sanctuary are futile. We can never cleanse ourselves,
and we are entirely dependent on Christ’s work in the inner Sanctuary! v. 17
Atonement is made for the High Priest (Lord Jesus), His house (the Church), and the
assembly (the remaining nations of the world). After the blood entered the inner
Sanctuary, it was also sprinkled seven times onto the horns of the altar of burnt offering.
Currently, Christ’s work is focused on the Church in the inner Sanctuary, but when He
returns, He will atone for the entire world, as symbolised by the four horns on the altar
of the burnt offering. Christ’s atonement will then redeem the whole world. Following
this, the first goat is offered. The offering of this goat atones for Israel’s uncleanness—
their transgressions in relation to the law and their sins in relation to God. v. 16 God
dwelt among Israel’s unrighteousness, and this offering is a reminder of Christ’s
ultimate work of reconciliation for Israel. Next, the second goat is brought to Aaron, who
places his hands on its head to symbolically transfer all the people’s unrighteousness
onto it. Because the first goat (Christ) is alive to God even when offered, the second goat

(the Church) is also alive. We (the second goat) owe our lives to the first Goat (Christ).
The second goat is not released into the desert to die but to live, just as we live in the
desert. We have no prerogatives in this world, as we have exchanged the old for the new.
We live in the desert. Paul depicts our position in this world as people placed outside
the confines of the camp, living in the desert. We sense that this world is not ours, for
we have received a new life in exchange for the old. Christ is despised by the world
today and is not recognised as their King.
‘Therefore Jesus also, that He might sanctify the people with His own blood, suffered
outside the gate. Therefore let us go forth to Him, outside the camp, bearing His
reproach. For here we have no continuing city, but we seek the one to come.’ Heb.
13:12-14
We, as part of Christ’s body, can be seen as both the first and second goats. We are the
first goat that died, yet we live as the second goat in the desert. Our place is to be
seated with Christ in heaven. Eph. 2:5 The life of the first goat entered the inner
Sanctuary. The second goat reflects our life on earth. Christ, as the High Priest, guided
the goat into the desert. Paul frequently reiterated this, as did Israel’s history in the
desert. We live due to the manna (bread) in the desert. Throughout Paul’s life, God
provided for him in the desert. Paul lived in the desert when God revealed to him the
truths concerning our dispensation.
The word ‘Arabia’ appears twice in the New Testament. Gal. 1:17; 4:25 In Galatians 4,
the desert is compared to Mount Sinai. I am certain that Paul ascended Mount Sinai,
like Moses, when Israel wandered in the desert. Moses saw God’s glory and built the
tabernacle. Paul also experienced this glory and revealed it to the Church. Many times,
he expressed his desire to share compelling truths regarding our dispensation, but he
was often hindered from doing so. This is evident in Hebrews 6 and the two letters to the
Corinthians. He had a message for them but felt unable to share it fully. Personally, I

believe their unbelief was the thorn in his flesh—the stubbornness of his fellow
believers. To grasp certain truths, we must go outside the camp to share Christ's
reproach in shame.
In the same chapter, Paul refers to both the thorn in his flesh and the Lord's glory. 2 Cor.
12 In this letter, he constantly struggles to explain his apostolic authority (2 Cor. 10) and
his suffering (2 Cor. 11). The idea of the second goat is not to be killed in the desert but
to be alive unto God. We are now living in the desert like Israel, set free from Egypt
(slavery) like the Israelites.
In this chapter, we can assume that Azazel (or Asasel) implies 'to send someone away
into the desert'. The word may be linked to 'Azal' (Asal). This place is named in Zechariah
14:5 at a critical time in Israel's history. Soon, Israel will face a formidable army
flattening every obstacle. This is often cited by our Lord. On the 'Day of the Lord', He will
appear on the Mount of Olives, and the mountain will split in two, allowing the believing
remnant among the Israelites to flee Jerusalem. They will be forced into the desert to
Azal, where they will meet the Lord on the Great Day of Atonement. Azal cannot be
found on any map, as it remains a mysterious name. At that place, they will realise who
entered the inner Sanctuary for them, and He will make Himself known. I believe that, in
reality, 'Azal' is Petra or Sela. There, Israel will meet Christ.
Most Christians are not acquainted with the significance of all the offerings, or at most,
they know about the Passover lamb and the two goats on the Great Day of Atonement.
The reason is that both offerings are mentioned in the New Testament. Some argue that
the blood of the Lamb is the blood the Lord Jesus shed on the cross. Then they believe
that the blood merely represents His death. This is where most people err, as the story
continues. The essence of the offerings is not His death but the resurrected life that
followed. For example, in our baptism, the essence is not to remain beneath the water
but to rise from it. None of us can live beneath the water. When the Lord was baptised,

He immediately rose again. Matt. 3:16 The emphasis is on the word ‘immediate’, as it
points to His resurrection from death. The sceptical world drowns, but we are rescued
from the same waters.
The focus of Christ’s death is His resurrection. The blood of the first goat is placed on
the second goat. Our attention should not be on the death of the first goat but on the life
that emanated from it. The goat is sent into the desert to live, outside the gates of
Jerusalem or the community.
On that day, the high priest also exchanged his colourful garments for an ordinary linen
garment and a turban. Now, while our High Priest cleanses us, the world is entirely
ignorant of His existence. Today, His crown or kingship (colourful garments) is not
recognised.

3. The Feast of the Tabernacles (BOOTHS)

Leviticus 23:34-44
This is the final feast, primarily concerning the Gentiles. It is an extension of the Great
Day of Atonement, commencing after Israel submits to Christ’s Kingdom. The 70
nations scattered across the world will return to their homeland. In the Old Testament,
there are many laws, many of which have never been implemented. These laws will be
applied during the Millennium and possibly later in the new creation.
Then God’s plan for this world will be realised. It is not a novel idea that Christ uses the
old creation to accomplish His plans. Currently, Christ uses our mortal bodies to
safeguard His treasure (the Holy Spirit). Similarly, during the Millennium, God will use
the old creation to establish His authority definitively. The Feast of Tabernacles
concerns Christ’s revealed Kingdom, which began when Israel accepted their Messiah.
This feast will remain prominent until the world enters the new creation. In terms of
timing, it can be placed alongside the Feast of Unleavened Bread, but six months apart,
and both include an 8th day.
The 8th day signifies the new creation. God’s final plan, executed throughout the first

seven-day period, will be fulfilled on the 8th day. Then everything will become part of a perfect new creation. Abraham and other Old Testament believers will not partake in the first seven days of the Feast of Tabernacles but will enter the new creation on the 8th day, when His Kingdom is fully established on earth. God's rule will be the same in the new heaven and earth, but then everything will be enveloped by the new creation. The divisions and differences between nations, as we know them today, may not exist in the new earth. The 8th day of the feast continues the previous seven. The Feast of Tabernacles originates from the Hebrew word 'sukkah' (Str. no. 5521), which stems from the word 'sok', meaning 'booths' or 'shelter'.

It is translated as follows:

- Secret place: Ps. 18:11
- In tents: 2 Sam. 11:11
- Shelter to provide shade: John. 4:5

The Feast of Tabernacles will be celebrated again during the Millennium. Zech. 14:16, 18-19 We can also presume a new temple will be built. Ezek. 40–45

Following Israel's history in the Old Testament, we note that they celebrated this feast three times:

- At the inauguration of King Solomon's temple.
- During Ezra's lifetime.
- During Nehemiah's lifetime.

King Solomon's kingdom symbolises the Millennium on earth, and Ezra and Nehemiah lived when Israel returned from the Babylonian exile. In the future, when Israel returns from exile, the Millennium will commence, and this feast will be celebrated yearly.

The jubilee years (Lev. 25; 27), as known in the Old Testament, have never been observed, but they will be celebrated during the Millennium, as God does not create laws concerning the Sabbath or jubilee years to remain unfulfilled. These laws demand fulfilment, sometimes in the near future. This also implies that no one will hoard property as they do today, and no rent will be collected. An ideal social environment will then exist.

The Jews were called to celebrate the Feast of Tabernacles to remind them of the past.

Lev. 23:43 It recalled their journey from Egypt to Canaan. According to the Jews, the
Passover reflects the past, particularly the time spent in Egypt when the Lord killed all
the firstborn. We, as part of Christ's body, have a different perspective on the Passover
and the Feast of Tabernacles. We do not focus on the past but are concerned with what
is happening today.
Christ is the essence of all the feasts today, and they are fulfilled in Him. If we see Christ
in the Passover, it holds far greater significance. The same applies to the Feast of
Tabernacles. The feast reflects the past but also points to the 8th day. On the 8th day,
the people will not live in booths, as the world will enter its eternal state. When Jesus
lived on earth, the people also celebrated this feast. Jn. 7:10-53 According to verse 37,
the last day of the feast (the 8th day) was the most important. On the 8th day, the Lord
appeared mysteriously at the feast and explained its meaning, which centred on Him.
He extended an invitation to the people:
'If any man thirst, let him come unto me, and drink.' Jn. 7:37
The Jews were too blind to recognise the true significance of the feast.

To summarise, the Feast of Tabernacles holds great significance for many groups, which
I will discuss separately:
• Israel
Israel was temporarily in the desert, where conditions were extraordinary. All the
persecutions they faced were brief. Their transient life in the desert should captivate us.
1 Cor. 10 We are now in a similar spiritual situation. Israel lived as slaves in Egypt and
travelled through the desert en-route to the promised land of Canaan. We have been
freed from sin (Egypt, or the law), but we still linger in the desert, like the goat on the
Great Day of Atonement. Israel's fleeting existence is part of the first seven days of the
Feast of Tabernacles. The 8th day guarantees their eternal inheritance, their earthly land
of Canaan. During the Millennium, when Israel celebrates the Feast of Tabernacles,
they, along with all other nations, will yearn for the 8th day. After the final day of

judgement, they will enter the new creation (8th day).
• Church
We live in a fallen world, and we, too, wait to be freed from our earthly bodies. We
experience the first seven days. We have been freed from Egypt (the yoke of the law), but
our bodies long for the time of the rapture. With the rapture, our bodies will be fully part
of the 8th day (new creation). Our life here on earth is brief. However, we should
remember that spiritually, we already belong to the 8th day if we consider ourselves part
of Christ's body.
• Christ
On earth, the Lord communed 'with us', and the disciples saw His glory:
'And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory
as of the only begotten of the Father,) full of grace and truth.' Jn. 1:14
The word 'dwelt' stems from the word 'tabernacle'. He shared our life and the
tribulations we experience on earth, but He entered the 8th day with His resurrection.
While our Lord lived on earth, He belonged to the seven days, but after His resurrection,
He is fully part of the 8th day or the new creation.
• World
According to 2 Peter 3, the old world (the world of seven) will be replaced by a new
earth. At last, it will belong to the 8th day. The true significance of the feast hinges on
the 8th day. The seventh day is the Sabbath, reflecting the Millennium. On the final day,
our world of sevens will end at the great white throne. Then the world will be replaced by
an entirely new creation.
According to Numbers 29, many animals were slaughtered during this feast. There were
70 bulls, reflecting our world of seven. The numerous offerings are final, as the old is
burnt to herald the new creation:
• Day 1: 13 young bulls
• Day 2: 12 young bulls
• Day 3: 11 young bulls
• Day 4: 10 young bulls
• Day 5: 9 young bulls
• Day 6: 8 young bulls
• Day 7: 7 young bulls
• Total: 70 young bulls

Tents - Booths
The Israelites had to live in huts for seven days. Lev. 23:42 During Nehemiah's time, they
celebrated this festival, and each person or family made their own huts from tree or
palm branches. Neh. 8 The tree beside the waters in Psalms (Ps. 1) is a type of Christ. It
is planted along a flowing stream of water, with its roots grounded in Christ's
resurrected life. The new life that emanates from that stream is 'the streams of living
water'. This new life is symbolised by the branches that grow from that tree. They had to
shelter beneath its branches for seven days. Until we enter the new creation, we, too,
can find refuge and shelter in Christ. Joy
This feast will ultimately herald entry into the new creation. This is the reason for the
people's great joy when they celebrated this feast. Lev. 23:40; Deut. 16:14; Neh. 8:18 If
the Feast of Tabernacles were merely a reminder of Israel's time in the desert, why were
they so frequently prompted to be joyful? Their sojourn in the desert was certainly not
pleasant!
The reason for this great joy is that Christ's Kingdom will endure and continue for all
eternity. Our circumstances on earth will change, as Christ Himself will reign.
Consequently, the earth and the animals' behaviour will change dramatically:
'The wolf will live with the lamb; the leopard will lie down with the goat, the calf and the
lion and the yearling together, and a little child will lead them. The cow will feed with the
bear; their young will lie down together, and the lion will eat straw like the ox. The infant
will play near the hole of the cobra, and the young child will put his hand into the viper's
nest.' Isa. 11:6-8
The Feast of Tabernacles gives us a glimpse into the new creation. Christ is our booth
(tent), and He will shield us en-route from the old to the new.

We have a MUCH BETTER COVENANT in CHRIST

A Schematic Outline of Our Better Covenant in Christ
The New Covenant is far better than the Old (Mosaic) Covenant because it is rooted in grace, mediated by the eternal High Priest Christ (after

Melchizedek’s order), and written on hearts rather than stone. It does not replace God’s unchanging character but advances His multi-period plan through dispensations until death is ended. The Old Covenant (law) proved weak and unprofitable; the New brings liberty, sonship, direct access to God, and heavenly blessings while fulfilling earlier covenants in Christ.1. Why the New Covenant Is “Much Better”

- God is unchanging, but His plans progress across dispensations (7 households of God). Changes are not decay (as in evolution or daily life) but necessary steps to the final goal: ending death and ushering the new creation.
- The Old Covenant (Mosaic/law) exposed sin, condemned the old nature, and served as a temporary guardian/schoolmaster until Christ (the Seed) came. It was glorious but a ministry of death (2 Cor 3:7; Rom 7).
- The New Covenant is enacted on better promises (Heb 8:6) and mediated by Christ, who is the Surety of a better covenant (Heb 7:22).
- Hebrews highlights 14 superior aspects of the New Covenant:
    - Better than angels (Heb 1:4)
    - Better things/hope (Heb 6:9; 7:19)
    - Better covenant (Heb 7:22)
    - Better/excellent ministry & mediator (Heb 8:6)
    - Better promises/system/sacrifices (Heb 8:6; 9:10,23)
    - Better inheritance/homeland/resurrection (Heb 10:34; 11:16,35)
    - Something better for us (Heb 11:40)
    - Better things (blood that speaks better — Heb 12:24)

Core contrast: Law vs. Grace (oil and water — they do not mix).

- Old: Law reigns → bondage, works, many dying priests, external rules.
- New: Grace reigns (Christ on the throne) → freedom, faith, one eternal High Priest who lives forever and intercedes (Heb 7:23–25).

2. The Two Covenants Allegory (Galatians 4:21–28)

- Hagar (slave woman, Mt Sinai) = Old Covenant: born after the flesh, bondage, present Jerusalem (in slavery with her children). Represents law, Judaism, Ishmael (disinherited; linked to legalistic systems like Islam).
- Sarah (free woman) = New Covenant: born through promise, freedom, heavenly Jerusalem (our mother). Represents grace, Isaac (laughter, joy, impossible life from death), born-again believers.
- Key: We (believers) are children of promise like Isaac. Law and grace repel each other. Choosing law nullifies grace and Christ’s value (Gal 5:2,4). Grace requires living graciously and mercifully.

3. Practical Call: Walk Worthy of the New Covenant

We must experience this new life:

- Present bodies as living sacrifice; renew mind; discern God’s will (Rom 12:1–2).
- Set hearts/minds on things above; life hidden with Christ (Col 3:1–3).

- Walk worthy of calling/Gospel/Lord (Eph 4:1; Phil 1:27; Col 1:10; 1 Thess 2:12).
- Christ lives in us (Gal 2:20); we died with Him and rose to newness of life (Rom 6:4).
- Freedom is not licence but service under grace. Bodies once tools of Satan are now harnessed by Christ. Meditate on God's Word; let His life flow. Abandon encumbering rules; trust Him to transform hearts.

Law's role and limits:

- Holy, just, good — but weak for salvation; reveals sin/emptiness; fuels pride; temporary (1,650 years, limited to Israel in Canaan).
- Purpose: Show we are sinners needing rebirth into new creation. Added because of transgressions until the Seed came (Gal 3:19).
- We died to the law through Christ's body so we might live to God (Gal 2:19; Rom 7:4). Rebuilding the law makes one a transgressor.
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4. Other Covenants (All Point to and Fulfilled in Christ)

Earlier covenants are not stacked like Covenant Theology suggests (which obscures God's plan). They relate to seed (singular = Christ; plural = Israel) and are upheld by God's faithfulness.

- Adam: Dominion over earth (Gen 1:28); mutual Creator-creature relationship. Adam as type of Christ (first man vs. last Adam — Rom 5:12–21; 1 Cor 15:45). Fulfilled in Christ's dominion.
- Noah: Preservation through judgment; no more universal flood (rainbow sign); human government instituted (Gen 9); hierarchy (man over creation). Noah as type of Christ (comforter, preacher of righteousness). Christ as true Son of Man/Heir of Adam with judgment authority (Jn 5:26–27).
- Abraham (Gen 15 & 17): Everlasting; land (river of Egypt to Euphrates), multitude of nations/kings, seed (singular = Christ — Gal 3:16), blessing to all nations. Faith credited as righteousness (Rom 4). Circumcision as sign (death to flesh; new life). Promises to Isaac (not Ishmael); fulfilled in Christ (yes and amen — 2 Cor 1:20). Law (430 years later) cannot annul it.
- David (2 Sam 7): Eternal house/throne/kingdom. God builds David a house (dynasty); David's seed builds God a house. Points to Solomon and ultimately Christ (Son of David). Throne endures forever (as sun/moon). Covenant of salt (everlasting). Fulfilled spiritually in Church (living stones) and literally in future Kingdom. Someone always on the throne (hidden now; revealed later). Links to firstborn rights (Ephraim/Church today).

Israel's blessings (Rom 9:4–5 — often misunderstood):

- Adoption to sonship (huiothesia = appointment as heirs; birthright/dominion, not illegitimate adoption).
- Divine glory (authority/responsibility; kings and priests).
- Covenants (plural; to govern earth).
- Receiving of the law (stands apart from covenants).
- Worship (priestly service, hierarchical through Israel).
- Promises (future; God accomplishes purposes through Israel).

- Not all physical descendants are true Israel (Rom 9:6). Church participates mystically (heavenly blessings; firstborn via Ephraim/Christ). Gentiles brought near by Christ's blood; one new man; spiritual temple (Eph 2). Israel retains earthly calling; Church has heavenly.

David's throne: Endures (Jer 33:17; Ps 89). Not limited to Jerusalem/Judah. Hidden now (possibly among ten tribes); Christ crowned since resurrection. God's work continues uninterrupted.5. Key New Covenant Features and Fulfilment

- Mediator & Surety: Christ (eternal, unchangeable priesthood after Melchizedek — Heb 7:22–25). Saves to the uttermost; ever lives to intercede.
- Internal: Law written on hearts; all know God; sins forgiven/remembered no more (Jer 31:31–34).
- Access: Boldly to throne of grace (Heb 4:16); one Spirit to the Father (Eph 2:18).
- Unity: Jew/Gentile one in Christ; middle wall (law/enmity) broken (Eph 2:14–16). No distinctions; one new man.
- Temple: Spiritual (Church as holy temple/dwelling of God in Spirit — Eph 2:19–22); literal in Millennium.
- Freedom from law: Died to law; live to God. Not under guardian/schoolmaster anymore (Gal 3:24–25). Law as mirror (shows dirt, cannot clean).
- Sonship & inheritance: Children of God; potential to be appointed sons/heirs (mature responsibility). Abba! Father (succession/responsibility). Heavenly citizenship/home.
- Melchizedek: Priest-King (righteousness + peace); bread/wine (new covenant); pre-law, superior to Aaronic. Christ = true Melchizedek (theophany in Gen 14 points to resurrected Christ after victory).
- Practical outworking: Living sacrifice; mind renewed; worthy walk; Christ lives in us (Gal 2:20). Freedom requires ideals and responsibility — not anarchy or legalism.

Jerusalem Council (Acts 15): Gentiles not burdened with law yoke. Saved by grace like Jews. Four guidelines for harmony, not salvation. Norm = Gentiles; Jews follow same grace path. No Messianic Judaism blending; law irrelevant for salvation.

Warning: Living under law = bewitched (Gal 3:1); nullifies grace; Christ died in vain (Gal 2:21). Rebuilding torn-down law = transgression. Choose: law (bondage) or grace (freedom/joy).

Summary Resolution: The New Covenant is better because it is grace-based, Christ-mediated, heart-written, and eternal. It fulfils all prior covenants in Christ (Seed, Heir, King, Priest) while setting aside the weak Mosaic Covenant. We are born into God's family (not adopted), part of the new creation, with heavenly blessings now and responsibility as future kings/priests. Live worthy: present bodies, renew mind, let Christ's life flow. Israel retains earthly promises (repentance coming); Church enjoys heavenly participation now. All points to Christ — the end of death and full new creation.

A new covenant does not necessarily need to be a better one, but in this case, the old
covenant (the Mosaic Covenant) proved lacking in light of the new. The mere fact that a
new covenant developed does not suggest that God is changeable. He is unchangeable
and always the same, but His plans vary across different periods.
This has nothing to do with inconsistent behaviour; rather, He has a plan that spans
several periods. The theory of evolution assumes that any change is an improvement,
and indeed, when young, one might consider any change as progress, but clearly, things
do change. Many changes signal decay. In real life, everything devalues and
degenerates. In the Bible's history, we find differences. The antiquity of God's salvation
is accomplished, and He tests us through the seven dispensations or households of
God. God's plan has distinct moments, and at times, they are not considered positive.
They are necessary steps or dispensations to attain His final goal. To imagine God only
as someone in the heavens, deciding when someone will die, is wrong; imagining Him
as doing nothing is also incorrect. God is actively preparing something unique for us,
constantly working to bring it to light. We can gain true awareness of His plan. Clearly,
we are not directly involved in shaping the plan, but we are expected to have insight into
why God allowed all the dispensations until He finally ended death. The more insight we
have, the more beautiful things become!

The Contrast between the Two Covenants

God made an alliance with Israel through the first covenant, later replaced by the New
Covenant. Both covenants are known as 'the two covenants', but God made other
covenants in the past. There are several ways to outline God's plan on earth, such as
through the seven dispensations. These dispensations are specially structured to help
us understand God's salvation plan.
Another approach to appreciating God's work is recognising the kingdoms from the

beginning. For example, King David was anointed, rejected, later crowned as king, and
then died. The final and eternal kingdom will emerge, but in the Old Testament, they had
to learn patience. The King is indeed the Son of David.
He has been crowned since His resurrection, but His Kingdom will be revealed on earth.
In the meantime, it is postponed until the Church is completed in heaven. God made
Christ King, and He will establish His kingdom, with the Millennium attesting to this.
Christ's kingdom is everlasting, but today, Satan is the ruler of the earth. His time is
short-lived. After the Millennium, Satan will be released for his final onslaught on God's
kingdom, but this will occur on the 'last day', followed by a completely new heaven and
earth.
Another way to examine the Bible is to explore how Bible scholars consider the different
periods and why they differ. Covenant theology combines all covenants into one 'bag',
but this obscures God's plan. Today, one can buy a book titled 'Covenant Theology
Made Easy', but to me, this theology makes little sense.
In the New Testament, we can easily study the differences between the 'two covenants'.
They will never blend, as they are vastly different; law and grace do not go hand in hand.
Galations 4:21 – 28
'21 Tell me, you who desire to be under the law, do you not hear the law? 22 For it is
written that Abraham had two sons, one by the handmaid, and one by the freewoman.
23 Howbeit the son by the handmaid was born after the flesh; but the son by the
freewoman was born through promise. 24 Which things contain an allegory: for these
women are two covenants; one from Mount Sinai, bearing children unto bondage, which
is Hagar. 25 Now this Hagar is Mount Sinai in Arabia and corresponds to the Jerusalem
that now is: for she is in bondage with her children. 26 But the Jerusalem that is above is
free, which is our mother. 27 For it is written, Rejoice, thou barren that bearest not;
Break forth and cry, thou that travailest not: For more are the children of the desolate

than of her that hath the husband. 28 Now we, brethren, as Isaac was, are children of
promise.’
These verses contain metaphors, shadows, similarities, and parallels, with repetitive
images and ideas. When studying Ishmael or Isaac in the Book of Genesis, we must
notice the differences between the two covenants.
These two covenants, mentioned in verse 24, are characterised by two words—law and
grace.
The first covenant centres on the law, but the second covenant is governed by grace.
They do not blend; they are like water and oil, repelling each other. Grace undermines
the law, and thus, grace must be structured outside the rule of the law. A king cannot be
gracious while practising the rigid principles of the law. It is like driving through a red
traffic light, only for the judge to pardon you.
Galatians 4 discusses whether believers today should live under the law (the old
covenant) or the principles of the new covenant of grace. Under the old covenant, law
prevails; under the new covenant, grace reigns, as today Grace (the Lord) sits on the
throne.
We must choose between law and grace, as they do not interact. It is black and white. If
you choose to live under the new covenant, you must adapt your life to be gracious and
merciful. Conversely, the same applies to the law.
The law may provide useful guidance for daily living, but for salvation, we are entirely
reliant on grace.
In Galatians 4, the Apostle Paul spoke to those knowledgeable about the law. He told
them God had promised a son, not from Abraham and Hagar, but from Abraham and
Sarah. These two women represent two covenants: one from Mount Sinai, bearing
children unto bondage, which is Hagar. Servitude equates to slavery and bondage,
portraying the old covenant. The descendants of Ishmael, the son of Hagar, are the
Muslims. They live under the bondage of Islam. Ishmael is the disinherited son, and this
illustrates that their religion, like Judaism, is steeped in laws.

In contrast, the name Isaac means laughter, as God brings joy and happiness. It
embodies the good news of the Gospel, as God creates life where it seems impossible.
Those who are ‘born again’ live in freedom and have the opportunity to grow into
maturity to receive their final inheritance. As Isaac was born (by God) to two elderly
people, so too we, who were considered dead and living in darkness, are granted new
life (by God). We, who were doomed because of sin, are reborn to serve the true God.
This stirs great joy and humour!
‘22 By so much also has Jesus become the surety of a better covenant. 23 And they
indeed have been made priests many in number, because by death they are hindered
from continuing: 24 but he, because he abides for ever, has his priesthood
unchangeable. 25 Wherefore also he is able to save to the uttermost them that draw
near unto God through him, seeing he ever lives to make intercession for them.’ Heb.
7:22-25
Jesus Christ became the Surety and Mediator of a far better covenant. This concerns the
comparison between the old covenant of the law and the new covenant of grace.
The old covenant had priests and a priestly service; the new covenant also has them.
The old covenant had a high priest, but we, as part of the new covenant, also have a
High Priest.
The difference is that the old covenant was weak and unprofitable, requiring many
priests, as death prevented them from continuing, despite their intention to live forever.
Christ, however, is the High Priest of the new covenant, who lives forever, with an
unchangeable and non-transferable priesthood.
The old covenant has ended, challenged by the new covenant. The two cannot be
entangled, so you must choose. If you adhere to the law, you cannot expect anything
from the new covenant of grace. We must learn that we are united with Christ as part of
the new covenant of grace. How this is structured is foretold in the Bible, teaching us to
be mindful of our walk.

‘I beg you to walk worthily of the calling with which you were called.’ Eph. 4:1
‘Only let your way of life be worthy of the Gospel of Christ, … that you stand firm in one
spirit, with one soul striving for the faith of the Gospel.’ Phil. 1:27
‘So that you may live a life worthy of the Lord and please him in every way: bearing fruit
in every good work, growing in the knowledge of God.’ Col. 1:10
‘Encouraging, comforting and urging you to live lives worthy of God.’ 1 Thess. 2:12
‘Since, then, you have been raised with Christ, set your hearts on things above, where
Christ is, seated at the right hand of God. Set your minds on things above, not on earthly
things. For you died, and your life is now hidden with Christ in God.’ Col. 3:1-3
‘Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies
as a living sacrifice, holy and pleasing to God—this is your true and proper worship. Do
not conform to the pattern of this world, but be transformed by the renewing of your
mind. Then you will be able to test and approve what God’s will is—his good, pleasing
and perfect will.’ Rom. 12:1-2
We must experience this ‘new life’ in our lives. We need to acquaint ourselves with the
grace of our Lord Jesus Christ and understand how it is accomplished in our lives. It is
our duty. Our earthly bodies were once tools of Satan, but now they are harnessed by
Christ for His glory. Through the practices of our life, we learn to handle grace. This
change is possible once we are born again, with Him working inside us to transform our
hearts. We are God’s children, journeying towards our final inheritance, where no moth
can destroy our possessions in heaven. Once we recognise ourselves as part of an
entirely new creation, nothing in life will drag us down. We are redeemed from our
destitute society. We must abandon the many rules that encumber our lives, allowing
His life to flood ours. There is no vagueness about our calling, and everything must be
put into practice, letting His new life flow through our veins.
Moses’ Law was short-lived, and its reign ended with Christ’s crucifixion. It is

superfluous, though many believe we still need the laws. The law has a significant
impact on people, costing our country billions of pounds to enforce. Everything must be
regulated by law. It is frustrating to implement the law, as it proves to be weak and
unprofitable. Certainly, the law is holy, just, and good, and the law of the Lord is perfect,
but it achieves nothing for salvation. Its purpose is to show us we are sinners and need a
helping hand to be reborn, to become part of an entirely new creation. The fewer rules
we have, the better, as once we make them, we soon find the need to change them for
practical reasons, which is frustrating. This is the struggle between freedom and
bondage, between left and right. The ‘left’ desires a sound and reliable government with
numerous rules, while the ‘right’ seeks a more lenient state with personal responsibility.
Imagine going on a picnic with children. If you set rules, the children quickly respond
with questions, trying to change them. Soon, you find yourself making more rules. The
conflict between law and grace has always existed: freedom versus bondage. Preaching
freedom risks abuse, and others retort, ‘Haven’t you learned from experience that you
need rules and laws?’ They believe building a Church requires many rules and
regulations.
However, we live within the framework of God’s freedom, and we must adhere to its
principles. The only rule is to present our bodies to God and trust Him to transform our
hearts—this happens when we allow His Word to flow freely in our lives.
‘We know we are redeemed from the worthless works we received from our “fathers”.’ 1
Pet. 1:18 Whether these ‘fathers’ are Luther or Calvin, it does not matter. We have the
entire Bible, and it must shape our lives. The filth, including the many laws, is history.
Therefore, we must meditate on God’s Word and take our responsibility head-on. This is
scriptural; otherwise, Christ will be of no value to us. Gal. 5:2 Christ rescued us from
this present evil age, according to the will of our God and Father, so why do we not take

a leap of faith? This seems too difficult for many, so they never learn, but it is the only
way forward: a life free from the law, enjoying a life governed by grace.
Israel (Romans 9)
There are many more covenants in the Bible, including those with Adam, Noah,
Abraham, and David. These covenants relate to individuals and are primarily concerned
with their seed. Seed in the singular refers to Christ, but in the plural, it implies Israel.
Even though Israel did not exist during the time of Adam, Noah, and Abraham, Israel
was called to be God's chosen people—the natural seed descending from Abraham.
The promises made to Noah are tied to Israel. The burning question is: who is Israel, and
were the promises given only to Israel? Romans chapters 9–11 address this issue,
leading us to question whether the Church substituted Israel. The answer is both yes
and no, depending on how you define the name Israel.
If we study the earlier chapters of the Book of Romans, it is clear that many promises
were made to Israel, and one might conclude they are not intended for us. However,
arguing that all promises are destined for Israel does not mean they cannot apply to
others. Paul simplifies the issue, expressing great concern for the Jewish nation:
'With Christ as my witness, I speak with utter truthfulness. My conscience and the Holy
Spirit confirm it. My heart is filled with bitter sorrow and unending grief for my people,
my Jewish brothers and sisters. I would be willing to be forever cursed—cut off from
Christ!—if that would save them.' Rom. 9:1-3
In Romans 8, Paul states that he lives with Christ and nothing can separate him from the
love of God in Christ Jesus our Lord. Yet, he wishes to be banished from Christ. Why? He
knew he had to choose between law and grace. If he chose the law, Christ would be of
no use to him. This was impossible for the Apostle Paul. For the sake of his kinsmen
according to the flesh, he wished he could make that choice. Paul's kinsmen are the
Jewish nation.
'Who are the Israelites? Theirs is the adoption to sonship; theirs the divine glory, the

covenants, the receiving of the law, the worship, and the promises.’ Rom. 9:4

We will examine the seven blessings of Israel individually:

Israel

The name Israel is a title meaning a warrior with God. This can be interpreted positively or negatively. In the past, Israel was resistant to God, and today, there is still a constant tide of rebellion against Him. On the other hand, Israel will fight alongside God. They are heirs of the promises made to Abraham, Isaac, and Jacob, and on this basis, they will reign with Him on earth. This will happen once they repent on the Day of the Lord, no longer fighting God as Jacob did at Bethel or Luz, but fighting with and for God. Adoption to Sonship

In Greek, this is written as huiothesia, meaning to be appointed as heirs. Jacob was born to Isaac and Rebekah, their natural heir. Esau was also their child, but whether he became Jacob’s rightful heir remains uncertain. Many translators incorrectly use ‘adoption of children’, but this is misleading. We are not illegitimate children awaiting adoption; we are born into the family of God, as we are born of our parents. We are never adopted as children! We are born of God. The issue here is heritage and birthright, concerning dominion over the nations of the earth. Israel is the firstborn of all the nations. The only question is whether they will inherit. Nowadays, such questions are rarely raised, as they invite nationalism, a term considered dangerous except in contexts like football teams. However, God made a covenant with Noah, establishing human governments. Since then, government is a servant of God. There is some confusion today, but disdaining nationalism goes against God’s will. God placed Israel as a banner for all nations to lead them. He will establish His reign on earth through Israel. God has a plan for Israel today, often ignored by the Church.

The seven blessings entrusted to Israel today are misunderstood. The Church is blessed with heavenly blessings, but Israel will be appointed as His true heirs or sons on earth.

• Divine Glory

To be bestowed with divine glory is to receive both authority and responsibility. Israel
shares in the responsibility to be called both kings and priests.
• Covenants
The term "covenants" is written in the plural, as Israel is entrusted with all the covenants
to govern the earth.
• Receiving of the Law
Note that the law stands apart from the covenants, as the covenant God made with
Abraham has nothing in common with the laws of Moses.
• Worship
Worship is a service to God, akin to the priesthood. This service is hierarchically
arranged and accomplished through Israel. Israel is indeed a priestly people.

GODS Promises or Covenants
The promises concern the future. God will accomplish all His purposes through Israel
and will bless them exceedingly. This does not exclude others from becoming part of
Israel, even if they are not descendants of Abraham. Consider Ruth the Moabite and
Rahab, the Canaanite from Jericho.
In fact, all the above blessings overlap and are interconnected.
The old covenant was also glorious (2 Corinthians 3:7), though its words carried a different implication.
Together, they describe the position of Israel today.
As Romans 9:6 states: “But it is not as though the word of God has failed. For not all
who are descended from Israel are Israel.”
God made His choice: Israel is His people, His firstborn. Yet, numerous Scriptures
suggest that the Church is, in one sense, the true firstborn. This does not mean the
people of Israel have lost their status. The name "Israel" is also imparted to the Church.
The countless blessings, particularly those in Romans 8, extend to believers in our
dispensation, even though they were originally promised to Israel. Israel remains Israel,
bearing a mystical name, and to them are imparted the blessings. The name and title
are inseparable; thus, believers in the Church participate in the blessings originally
given to Israel.
Throughout history, the name "Israel" has shifted among tribes: from the twelve tribes to

the ten tribes, then to the two tribes (Judah), and now, mystically, back to the ten tribes.
The name "Israel" always rests with the tribe holding the firstborn right, which today is
Ephraim (Jeremiah 31:9). As Ephraim resides among the ten tribes, the ten tribes of
Israel as a whole bear this title. However, when the ten tribes were deported to Assyrian
captivity in 722 BC, the title became attainable, ultimately passing to the Jews, who
inherited the promises.
God promised a special individual to inherit the title, fulfilled when our Lord resurrected
from the dead. He is the rightful heir of Abraham, the promised seed of Isaac, Jacob,
and the seed of the woman in Genesis. All promises converge in one Person, Christ
Jesus. Everything is fulfilled in Him.
As believers, we receive these promises through the firstborn right and Ephraim—we are
indirectly connected to him. If we boast that we are naturally part of the twelve tribes of
Israel, assuming it grants us favour, we err. Doing so blends the old covenant with the
new, risking the loss of our inheritance as sons. For if we are enslaved to the law, we
become slaves, and no slave can inherit—only the free can inherit.
• Gentiles (Ephesians 2)
“For we are His workmanship, created in Christ Jesus for good works, which God
prepared beforehand that we should walk in them.” (Ephesians 2:10) Through rebirth, we
are moulded into God’s family through Christ Jesus, distinct from our natural birth
through Adam. We are created with the intent to perform good works—not born again
because of good works, but to do them. These are His works, accomplished in us. We
must walk in the light for this to be fulfilled.
How then?
“Therefore remember that you, once Gentiles in the flesh—who are called uncircumcised by those called the circumcision, made in the flesh by hands—that at
that time you were separate from Christ, alienated from the commonwealth of Israel,
and strangers to the covenants of promise, having no hope and without God in the
world.” (Ephesians 2:11-12)

The word “therefore” refers to verse 10. You must first understand your identity: nobility carries responsibilities. There is no free choice in this regard. By your rebirth, you become unique and must shape your life accordingly. We are children of God, sons of the Most High. This shapes our future. We are made servants of God, not under the law, but under the new covenant (2 Corinthians 3:6). He has equipped us, endowing us with His life.

The Gentiles are non-Israelite people. Circumcision is not merely physical but encompasses culture, religion, and worldview. Previously, we were known as Gentiles without God. In Old Testament times, Christ was not present, and all promises were directed to Israel. We were aliens to the commonwealth of Israel, known as foreigners.

The covenants of promise were those promised in the past, each carrying potential for the future. Even the covenant of the law contained promises, pointing to a better hope (Hebrews 7:19), ultimately fulfilled in Christ. However, these promises were intended for Israel, and Gentiles were excluded unless, like Ruth, they were reckoned as part of Israel.

The Ephesian Gentiles were outside the commonwealth of Israel and had no hope. Our world lacks hope for the future, foolishly trusting in evolution. I believe things are deteriorating, with no reason to expect improvement. The unbelieving world is without God, as Satan is the god of this world, offering little hope.

“But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.” (Ephesians 2:13)

While the previous verses address our past, this verse focuses on believers today, who are no longer strangers but deemed Israelites. Church believers are the firstfruits, sharing in the greatest blessings of all time, even though these were promised to Israel.

By coming to faith, Gentiles prove worthy to share in Israel’s citizenship, brought near by the blood (life) of Christ.

Is Christ a Jew? Certainly, He is! If there is one true Israelite, it is Him. To be part of

Israel, you must have an interest in Him.
“For He is our peace, who has made both one, and has broken down the middle wall of
partition, having abolished in His flesh the enmity, that is, the law of commandments
contained in ordinances, so as to create in Himself one new man from the two, thus
making peace.” (Ephesians 2:14-15)
Peace reconciles opposing parties, making them one. Christ is our peace, uniting Jew
and Gentile. Hence, there is neither Jew nor Greek, male nor female, slave nor free. In
the new covenant, peace is the primary attribute. The middle wall of partition
represents the separation between Jews and Gentiles. Paul was accused and
imprisoned (Acts 21:29) for bringing Trophimus, a Gentile, into the Jewish court, where
Gentiles were forbidden. Though the accusation was false—Trophimus was an Israelite
through faith—the wall symbolises the law, called enmity in verse 15. “In His flesh”
refers to the Church.
“And that He might reconcile both to God in one body through the cross, having slain
the enmity by it. And He came and preached peace to you who were far off and to those
who were near.” (Ephesians 2:16-17)
The law caused enmity between Jews and Gentiles, but Christ abolished it on the cross.
Like the modern wall separating Palestinians and Jews, the spiritual wall between Jew
and Gentile is broken down. All are entitled to reside in God’s temple as one. We are
blessed with every spiritual blessing in Christ in the heavenly places (Ephesians 1:3).
This is our position.
“For through Him we both have access by one Spirit to the Father.” (Ephesians 2:18)
Through Christ, we have access to the throne of grace, approaching with confidence to
obtain mercy and find grace in time of need (Hebrews 4:16; Ephesians 3:12; Hebrews
10:22). “Now, therefore, you are no longer strangers and foreigners, but fellow citizens
with the saints and members of the household of God, having been built on the
foundation of the apostles and prophets, Jesus Christ Himself being the chief

cornerstone.” (Ephesians 2:19-20)
We are no longer strangers but fellow citizens, built on a sure foundation. The house
resembles a pyramid, with Christ as the capstone, the stone rejected by the builders
that became the head of the building (Psalm 118:22). Christ is the Head of the Church
(Ephesians 5:23; Colossians 1:18). “In whom the whole building, being fitted together,
grows into a holy temple in the Lord.” (Ephesians 2:21)
If the house is the Church and a temple, its residents are priests, with Christ as the High
Priest. The stones, snugly joined, represent Church members. To be holy is to be
dedicated to God’s service.
“In whom you also are being built together for a dwelling place of God in the Spirit.”
(Ephesians 2:22)
This is a spiritual temple in heaven, not a literal one. In the Millennium, a literal temple
will exist in Jerusalem (Ezekiel’s final chapters). Now, we enjoy a heavenly position,
surpassing all other blessings. The Church’s fatherland is in heaven (Hebrews 11:13-16),
and Gentiles are partakers of Israel’s commonwealth on a heavenly plane, with our
citizenship in heaven.
• The Covenant with Adam
Not all covenants build upon one another. Covenant theology, which stacks covenants,
especially including the law, causes problems. Though the word covenant is not used
for Adam, a covenant exists. Each covenant God made with man signifies something
unique, implying mutual responsibility, whether one- or two-sided. The Hebrew word
berith (covenant) relates to bara (to create), reflecting a relationship between Creator
and creature.
“And God blessed them, and God said to them, ‘Be fruitful and multiply, and fill the
earth and subdue it; and have dominion over the fish of the sea, over the birds of the air,
and over every living thing that moves on the earth. ’” (Genesis 1:28)
Though not explicitly called a covenant, God entered a relationship with man. This
covenant faltered, as much of what Adam planned was lost in Noah’s flood. Despite Old

Testament disappointments, God upheld Adam’s covenant, with Genesis 3:16 fulfilled
in Christ. Adam is a type of Christ (Romans 5:12-21), the first man in contrast to Christ,
the last Adam (1 Corinthians 15:45).
The Covenant with Noah
Covenant implies peace, with overlapping concepts. The word covenant first appears in
Genesis 6:18:
“But I will establish My covenant with you, and you shall enter the ark, you and your
sons and your wife and your sons’ wives with you.”
Noah is hailed as mankind’s saviour, a preacher of righteousness, and a type of Christ.
The new covenant is established through universal judgment, with both Noah and Christ
walking paths of faith. Noah in Hebrew means comforter, like Christ, the great
Comforter. The covenant with Noah is often overlooked by covenant theologians, who
miss its typology. Noah prefigures Christ.
“Then God blessed Noah and his sons, saying to them, ‘Be fruitful in number and fill the
earth. The fear and dread of you will fall on all the beasts of the earth, and on all the
birds in the sky, on every creature that moves along the ground, and on all the fish in the
sea; they are given into your hands. Everything that lives and moves about will be food
for you. Just as I gave you the green plants, I now give you everything. But you must not
eat meat that has its lifeblood still in it. ’” (Genesis 9:1-4)
Creation establishes a divine hierarchy, with man above animals and plants. This
hierarchy is questioned today, with excessive focus on animal welfare over human
dignity. This does not justify environmental neglect; we must steward God’s creation
diligently.
“Whoever sheds human blood, by humans shall their blood be shed; for in the image of
God has God made mankind.” (Genesis 9:6)
This verse anticipates Christ’s crucifixion, the one Man deserving true justice. Time is
fluid in Hebrew, and the Man created in God’s image is ultimately Christ (2 Corinthians
4:4; Colossians 1:15; Hebrews 1:3; 1 Corinthians 15:49; 2 Corinthians 3:18). We bear
Adam’s image but, through rebirth, God’s image.

“For as the Father has life in Himself, so He has granted the Son also to have life in
Himself. And He has given Him authority to execute judgment, because He is the Son of
Man.” (John 5:26-27)
Why does the Son execute judgment? Though man was given authority over man, only
Christ, the Son of Man, speaks righteously.
• The Son of Man and the Covenant with Noah
Only Christ can rightfully judge the world, as He is the true Son of Man, a direct
reference to the covenant with Noah. He is the supreme Man, lawfully the heir of
mankind and the Son of God (Hebrews 1:2). As the Son of Adam, He bears all the
promises made in the Old Testament. The expression Son of Man translates to Adam
Ben, meaning Son of Adam or Heir of Adam. He is the heir of Adam, a title signifying that
all power in heaven (as the Son of God) and on earth (as the Son of Man) has been given
to Him. Since His resurrection, Jesus Christ is the very image of God. He alone can
rightfully judge, and this judgment is foretold in Scripture.
The Purpose of the Law
The law’s purpose is to reveal our emptiness and sinfulness. The more laws imposed,
the less respect people have for authority. Today, we have rules and regulations instead
of a king. Man-made governments, forced upon people, do not flourish. Christ will prove
to be the only true Judge capable of guiding humanity. Nevertheless, since Genesis 9,
God has ordained human government over mankind, marking the dispensation of
human government. Government is God’s institution, and we are its subjects (Romans
13:1). Approximately 130 years after the flood, Nimrod attempted to unify people, but
this was not God’s plan in the Old Testament. It resulted in confusion and the scattering
of nations across the earth. Genesis 10 lists the table of nations, divided into three main
families and 70 nations, establishing a clear divine order. At Christ’s Second Coming,
He will gather the nations before Him and reposition them appropriately.
“As for you, be fruitful and increase in number; multiply on the earth and increase upon

it. Then God said to Noah and to his sons with him: ‘Behold, I establish My covenant
with you and with your descendants after you. ’” (Genesis 9:7-9) This reiterates Genesis 6
with additions. The covenant includes not only Noah but also his descendants. Children
are reckoned with their parents. The modern term unborn child is confusing; according
to the Bible, life begins when a person breathes the breath of life. At birth, a child is
vulnerable, with many risks. The father determines when the child is mature, “until the
time appointed by the father” (Galatians 4:2). Thus, children are not mentioned
separately but are fully part of their parents, sharing their blessings and hierarchy until
deemed mature.
“And with every living creature that was with you—the birds, the livestock, and all the
wild animals, all those that came out of the ark with you—every living creature on earth.
I establish My covenant with you: Never again will all life be destroyed by the waters of a
flood; never again will there be a flood to destroy the earth.” (Genesis 9:10-11) All
creation is subordinate to man, and nature shares in humanity’s fate. The good news is
that no flood will ever again destroy all life; the bad news is that the next destruction will
be by fire (2 Peter 3:7). Noah’s hope must be viewed in this context. The flood covered
the entire earth, an event never to be repeated. Local floods have caused havoc, but
none match the magnitude of the great flood.
“And God said, ‘This is the sign of the covenant I am making between Me and you and
every living creature with you, a covenant for all generations to come: I have set My
rainbow in the clouds, and it will be the sign of the covenant between Me and the
earth. ’” (Genesis 9:12-13) Apparently, it had never rained before the flood, requiring
adaptation to climate changes. Weather is unpredictable, and in Old Testament times,
God influenced it to bless or judge His people. “Whenever I bring clouds over the earth
and the rainbow appears in the clouds, I will remember My covenant between Me and

you and all living creatures of every kind. Never again will the waters become a flood to
destroy all life. Whenever the rainbow appears in the clouds, I will see it and remember
the everlasting covenant between God and all living creatures of every kind on the
earth.” (Genesis 9:14-16) The repetition emphasises the covenant’s significance: a
mutual agreement with no excuse for ignorance. “So God said to Noah, ‘This is the sign
of the covenant I have established between Me and all life on the earth. ’” (Genesis 9:17)
Instructions, including the eating of meat, enhance our life. There is a link between
eating meat and spiritual vitality. Refusing meat may lead to losing control of one’s
senses, leaving one vulnerable to malevolent spirits. Drugs have a similar effect,
dragging people down rather than uplifting them. The Bible suggests that eating meat
deters evil spirits.
Government is a divine institution, a hierarchy within a family, clan, or tribe, with the
head as the king (Romans 13; Titus 1; 1 Peter 2). If government is God’s creation, He
appoints it. However, I doubt modern governments are divinely appointed. Soon, on the
Day of the Lord, God will overrule all nations. If a government is divinely appointed, it is
exceptional and unprovable, as God conceals Himself from the world today, focusing
on building the Church. We must pray for governments to ensure a peaceful life (1
Timothy 2:1-2). In Daniel 2, a stone from heaven—Christ—will rule the earth. God, who
established governments, allows humanity to stumble now but will soon reign. After the
Church’s rapture, nations will unite under the antichrist, leading to wars, as
multicultural societies are unsustainable. True unity comes through the Gospel, uniting
people in faith with Christ, where there is neither Greek nor Jew.
• The Covenant with Abraham (Genesis 15 & 17)
The covenant with Abraham, extended to Isaac and Jacob, is multifaceted and
frequently cited in Scripture. “After this, the word of the Lord came to Abram in a vision:
‘Do not be afraid, Abram. I am your shield, your very great reward.’ But Abram said,

‘Sovereign Lord, what can you give me since I remain childless, and the one who will
inherit my estate is Eliezer of Damascus?’ And Abram said, ‘You have given me no
children; so a servant in my household will be my heir. ’” (Genesis 15:1-3) Abraham
believed his possessions would pass to his servant Eliezer after his death. “Then the
word of the Lord came to him: ‘This man will not be your heir, but a son who is your own
flesh and blood will be your heir.’ He took him outside and said, ‘Look up at the sky and
count the stars—if indeed you can count them.’ Then He said to him, ‘So shall your
offspring be.’ Abram believed the Lord, and He credited it to him as righteousness.”
(Genesis 15:4-6) This applies to New Testament believers (Romans 4). Every sin
receives just retribution (Hebrews 2:2), and God declares believers justified through
faith. Abraham had eight sons, but God chose Isaac, born according to His will. The
promise passes to Isaac, Jacob, and ultimately Ephraim in Genesis. “On that day the
Lord made a covenant with Abram, saying, ‘To your offspring I give this land, from the
river of Egypt to the great river, the Euphrates. ’” (Genesis 15:18) The so-called
Palestinian Covenant refers to God’s unconditional promise of land to Abraham’s seed.
Israel has never fully possessed this land, including the Gaza Strip. The boundaries
extend from the river of Egypt to the Euphrates, distinct from the Philistine land limited
to the Gaza Strip. God severely judged Israel after Christ’s resurrection, with Jerusalem
destroyed by Titus in AD 70 and Hadrian in AD 135, levelled methodically to erase
Israel’s memory. The Romans built Aelia Capitolina on Jerusalem’s ruins, renaming the
land Philistia out of hatred for the Jews. The biblical land of the Philistines covers only
the Gaza Strip. The Abrahamic covenant, promising a vast land, foreshadows the
Millennium and cannot include a separate Palestinian covenant. “When Abram was
ninety-nine years old, the Lord appeared to Abram and said to him, ‘I am God Almighty;

walk before Me and be blameless, that I may make My covenant between Me and you,
and may multiply you greatly.’ Then Abram fell on his face. And God said to him, ‘Behold,
My covenant is with you, and you shall be the father of a multitude of nations. No longer
shall your name be called Abram, but your name shall be Abraham, for I have made you
the father of a multitude of nations. I will make you exceedingly fruitful, and I will make
you into nations, and kings shall come from you. ’” (Genesis 17:1-6) Several royal
families descended from Abraham. Israel began as a nation but fragmented into tribes,
then into two and ten nations. From 70 men in Egypt, Israel grew to 2. 5–3 million in 215
years. David’s army numbered 2. 5 million. After the tribes divided, they became nations
with their own royal descendants. Judah’s royal line is lost today. The covenant with
Abraham and his descendants is everlasting, not ending with Malachi or Acts. Jacob
prophesied in Genesis 49:1 about his sons’ future, with the promise passing to Ephraim
and Manasseh (Genesis 48:19). Manasseh would become a great people, but Ephraim,
the younger, would be greater, his seed becoming a multitude of nations. This promise,
originally Abraham’s, transferred to Isaac, Jacob, and Ephraim, bypassing Joseph.
Ephraim bears the title of Israel as the firstborn. “Then Jacob called his sons and said,
‘Gather yourselves together, that I may tell you what shall happen to you in days to
come. ’” (Genesis 49:1) In days to come, often translated as the last days, refers to New
Testament times starting with Christ’s resurrection. These prophecies apply to the last
days. Israel (not only the Jews) exists today, scattered across the earth, with a vital
future role. “And I will establish My covenant between Me and you and your offspring
after you throughout their generations for an everlasting covenant, to be a God to you
and to your offspring after you. And I will give to you and to your offspring after you the
land of your sojournings, all the land of Canaan, for an everlasting possession, and I will

be their God.” (Genesis 17:7-8) Everlasting means unlimited in time or space, applying
to Abraham and his offspring. The covenant of the law was also everlasting but lasted
until Christ’s resurrection and applied to foreigners in Israel’s ports, making it distinct
from Abraham’s covenant. Abraham, a stranger in Canaan, acquired only a grave there.
His promises will be fulfilled in the future at Christ’s Second Coming, blessing his
natural seed on earth. All God’s promises are yes and amen in Christ (2 Corinthians
1:20). The Abrahamic covenant is the sure fulfilment of all Old Testament covenants.
“And God said to Abraham, ‘As for you, you shall keep My covenant, you and your
offspring after you throughout their generations. This is My covenant, which you shall
keep, between Me and you and your offspring after you: Every male among you shall be
circumcised. ’” (Genesis 17:9-10) Circumcision is a hallmark of Israel, symbolic despite
its eccentricity. The foreskin, representing flesh, conceals glory. Its removal signifies a
break with the flesh, picturing death and resurrection through rebirth. Though part of the
law, circumcision transcends Jewish symbolism and the law’s promises, pointing to
greater truths. Abraham lived under an oak tree, symbolising new life, as the acorn’s
shell partially uncovers the nut, resembling circumcision. The word glans (meaning
acorn) reflects the shape of erectile tissue in both men and women. “You shall be
circumcised in the flesh of your foreskin, and it shall be a sign of the covenant between
Me and you. For generations to come, every male child who is eight days old must be
circumcised, whether born in your household or bought with money from a foreigner
who is not of your offspring.” (Genesis 17:11-12) Every male within Israel’s gates,
including foreigners, must be circumcised to unite with Israel. “Every male born in your
household or bought with your money must be circumcised. So My covenant shall be in
your flesh for an everlasting covenant. Any uncircumcised male shall be cut off from his

people; he has broken My covenant.” (Genesis 17:13-14) Even Abraham’s descendants
must be circumcised to belong to Israel, as it is the covenant’s sign. “And God said to
Abraham, ‘As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be
her name. I will bless her, and moreover, I will give you a son by her. I will bless her, and
she shall become nations; kings of peoples shall come from her. ’” (Genesis 17:15-16)
Sarah (Princess) receives a reiterated promise. “Then Abraham fell on his face and
laughed and said in his heart, ‘Shall a child be born to a man who is one hundred years
old? Shall Sarah, who is ninety years old, bear a child?’ And Abraham said to God, ‘Oh
that Ishmael might live before You!’” (Genesis 17:17-18) Isaac, meaning he will laugh,
derives his name from Abraham’s laughter. Unlike other patriarchs, Isaac’s name was
unchanged, and he never left Canaan. Abraham’s laughter reflects the unexpected, as
God raises the dead (Romans 4:17; Hebrews 11). God’s promises are fulfilled through
death and resurrection. “God said, ‘No, but Sarah your wife shall bear you a son, and
you shall call his name Isaac. I will establish My covenant with him for an everlasting
covenant for his offspring after him. ’” (Genesis 17:19) His offspring is singular, referring
to Christ (Galatians 3:16), yet also includes a multitude of nations. “As for Ishmael, I
have heard you; behold, I have blessed him and will make him fruitful and multiply him
greatly. He shall father twelve princes, and I will make him into a great nation. But My
covenant I will establish with Isaac, whom Sarah shall bear to you at this time next year.”
When He had finished talking with him, God went up from Abraham. (Genesis 17:20-22)
God’s promises to Abraham and Sarah are repeated for emphasis. “I will remember My
covenant with Jacob, and also My covenant with Isaac, and also My covenant with
Abraham, and I will remember the land. The land will enjoy its Sabbaths while it lies
desolate without them, and they will pay for their iniquity, because they rejected My

rules and their soul abhorred My statutes. Yet for all that, when they are in the land of
their enemies, I will not spurn them, neither will I abhor them so as to destroy them
utterly and break My covenant with them, for I am the Lord their God." (Leviticus 26:42-
44) Though the law intervened in Israel's history, God remains faithful to His promises to
Abraham, Isaac, and Jacob, crediting faith for righteousness, first through Christ and
then to believers. The Abrahamic covenant, frequently cited in the New Testament,
distinguishes the old and new covenants. The new covenant interweaves with those
made with Adam, Noah, Abraham, and David, reaching fulfilment in Christ. The law of
Moses, distinct in spirit, must be set aside until other covenants, like David's, are
examined.

• The Covenant with David (2 Samuel 7)

Since Christ's resurrection, He is the King of righteousness and peace, High Priest after
the order of Melchizedek (King of Righteousness and King of Salem, meaning Prince of
Peace). This informs the Davidic Covenant, as significant as the Abrahamic covenant.
The New Testament begins with the Messiah, identified as the Son of David and Son of
Abraham (Matthew 1:1). These ancestors are named because we are blessed through
Abraham's faith (Galatians 3:9) and promised the holy and sure blessings of David (Acts
13:34). The Messiah's coming, fulfilled at Easter (not Christmas), establishes Him as
David's final heir. In 2 Samuel 7, God forbids David to build a temple but promises to
build a house for him. David, having received cedars from Hiram, king of Tyre, for his
palace, felt uneasy that God dwelt in a tabernacle of curtains. Inspired to build a
temple, David was prohibited due to bloodshed. Solomon, his son, built the temple, but
metaphorically, God builds a house of living stones, not cedars, with each stone
representing a member of His family.

• The Davidic Covenant (2 Samuel 7)

"I have not dwelt in a house since the day I brought Israel out of Egypt to this day.

Instead, I have moved about in a tent, the tabernacle of meeting. In all the places I have moved with all the Israelites, did I ever ask any of the judges of Israel, whom I commanded to shepherd My people Israel, why they did not build Me a house of cedar?" (2 Samuel 7:6-7) "Now, therefore, you shall say to My servant David: 'Thus says the Lord of Hosts: I took you from the pasture, where you followed sheep, to be the leader over My people Israel. '" (2 Samuel 7:8) The cedars symbolise kingship. The Hebrew word translated as leader is related to king. The King will lead and show the way, no longer pastoring sheep but guiding all the people. "I have been with you wherever you went and have destroyed all your enemies before you. I will make your name great, like the names of the greatest people on earth." (2 Samuel 7:9) David defeated many enemies, establishing a vast empire extending to the Euphrates River. He became king over them, and his name was renowned among the greats of his time. "And I will appoint a place for My people Israel and will plant them, so that they may dwell in their own place and be disturbed no more. Wicked people will not oppress them any more, as they did at the beginning." (2 Samuel 7:10) Yet, Israel faced oppression after David's time. Why are they oppressed even today? Is this history or prophecy? The answer is both, as history in the Bible often doubles as prophecy. For example, Daniel 11 discusses the Greek Empire and the sequence of kings until Antiochus Epiphanes, then shifts to the end times with the antichrist. The transition is hard to pinpoint, as prophecy transcends time. Biblical history can reflect the past and suddenly address future events. Thus, fixating on the timing of events is problematic, as time does not constrain God. When players like the Palestinian state, the Greek Empire, and Israel appear in the end times, time becomes irrelevant. In the story of David and Goliath, are we pondering the past or the future? When does the leap in time occur? The KJV states in verse 10:

“And I will provide a place for My people Israel.” Does this refer to the Old Testament,
the present, or the future? Verse 9 uses the future tense: “I will… I will… I will…” This
suggests a country beyond Canaan. Where is Israel now? Some Jews live in the modern
state of Israel, but most live outside its borders. Moreover, this passage addresses all
Israel, not just the Jews. The Jews can claim the name Judah but not the land of Israel
exclusively. The ten tribes of Israel have lived outside Canaan’s borders for 2,700 years,
while the Jewish nation resided in Canaan for a relatively short period. The Lord
declared that His people would be scattered, yet He remembers them daily. Israel (the
ten tribes) is like the prodigal son (Luke 15:11-32), with the Father patiently awaiting
their return, to the chagrin of their brother, Judah. “Since the time I appointed judges
over My people Israel, I will give you rest from all your enemies. Moreover, the Lord
declares to you that He will make you a house.” (2 Samuel 7:11) Every house faces
threats from neighbours, but the Lord promises David a secure house, the central
theme of this chapter. “When your days are fulfilled and you lie down with your fathers, I
will raise up your offspring after you, who shall come from your body, and I will establish
his kingdom. He shall build a house for My name, and I will establish the throne of his
kingdom forever. I will be his Father, and he shall be My son. When he commits iniquity, I
will discipline him with the rod of men, with the stripes of the sons of men. But My
steadfast love will not depart from him, as I took it from Saul, whom I put away from
before you. Your house and your kingdom shall be made sure forever before Me. Your
throne shall be established forever.” (2 Samuel 7:12-16)
recap:
• Adam was promised dominion over the earth, establishing his kingship.
• Noah’s covenant involved the kingship of many nations.
• Abraham’s covenant promised many nations and kings.
• Isaac and Jacob continued this promise of many nations.
• Judah’s promise narrowed the focus.
• David’s covenant ensures a resilient kingdom.

The promise guarantees that someone will always sit on David’s throne until Christ’s
Second Coming. Some Christians claim no one occupies David’s throne today, viewing
it as a Messianic prophecy. This is true, but Genesis 49:1, concerning the last days
(post-Christ’s resurrection), states that the sceptre shall not depart from Judah until
Shiloh comes. Why mention this, as some see it as false? Since Zedekiah’s time, no one
has sat on David’s throne in Jerusalem, but it may exist elsewhere. God works through
history, manifesting Himself, though He now hides Himself. Thus, it is unsurprising that
David’s throne is also hidden. Despite appearances, God keeps His word and remains
reliable. He can maintain someone on David’s throne even after 3,000 years. All
covenants centre on Christ, fulfilled in Him on a higher spiritual level with a heavenly
perspective, not necessarily tied to Judah’s earthly sceptre. Someone from David’s
house must exist somewhere, though not in Jerusalem. This promise ties to those with
the firstborn right of Ephraim, invested in the Church today with Christ in heaven. On
earth, justice and signs of His kingdom are scarce, but soon the King of David will
extend His kingdom to earth with great splendour. I believe He will rule autocratically.
God is reliable and noble, fulfilling His promises unequivocally. Though the world scorns
Him, we see Him crowned with glory and honour (Hebrews 2:7). We await Christ’s

Second Coming. The Problem of the Mosaic Covenant
The covenant of the law (Mosaic covenant) is entirely different from the covenant of
grace, like oil and water. All covenants point to Christ for fulfilment, except the Mosaic
covenant, which stands apart. The sceptre that will not depart from Judah applies to our
time, and that line remains unbroken, though many Christians believe it has been cut
off. Some Christians debate the Shroud of Turin’s authenticity, arguing that if the Church
declared it real, faith would lose its role. Biblical truths are often accepted only with

mental images, creating a picture of God rather than God Himself. This may explain why the Jews rejected the Messiah—His reality was too concrete, threatening the Jewish nation's identity. Nevertheless, God will unconditionally fulfil His promises. Some claim God has ended Israel's history, with the Church fully replacing it, or that God will later resume Israel's role. However, God's work progresses. As Paul states: "What if some were unfaithful? Does their unfaithfulness nullify the faithfulness of God?" (Romans 3:3). Faith is faithfulness. God's work continues; we may evade it and live spiritually empty lives, but that is not the issue here. The focus is on what God has done, and He alone should be our interest. Understanding His work strengthens our faith. God's work in Israel persists, not in Judah but elsewhere. A Fresh Look at the Davidic Covenant

In 2 Samuel 7, God promises that David's kingdom will continue, building a house for His name and establishing its throne forever (2 Samuel 7:12-13). This points to Solomon and Christ. The word seed is both singular and plural. Similarly, "Let us make man in our image" (Genesis 1:26) can denote Adam or Christ. In Daniel 11, Antiochus Epiphanes may represent the historical figure or the antichrist, depending on interpretation. When studying 2 Samuel 7, the Word of God offers layered interpretations. God honours His promises on an earthly level, with more kings from David's house reigning in the last days than ever before. His work is uninterrupted, fulfilled on a higher level in the Church, the house of God. Both the heavenly and earthly dimensions are true. "I will be his Father, and he shall be My son. If he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men. But My steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. Your house and your kingdom shall be made sure forever before Me. Your throne shall be established forever." (2 Samuel 7:14-16) The Church, rooted in the resurrected Christ, is built on a

sure foundation. “And what more can David say to You? For You, Lord God, know Your
servant. For Your word’s sake, and according to Your own heart, You have done all this
greatness, to make Your servant know it. Therefore You are great, O Lord God. For there
is none like You, and there is no God besides You, according to all that we have heard
with our ears. And who is like Your people Israel, the one nation on earth whom God
went to redeem as a people for Himself, to make Himself a name and to do for them
great and awesome things, by driving out before Your people, whom You redeemed for
Yourself from Egypt, a nation and its gods? For You have established for Yourself Your
people Israel to be Your people forever, and You, O Lord, have become their God.” (2
Samuel 7:20-24) Israel will always be God’s people. Lo Ammi (“not My people”) does
not apply to all Israel. God divided His people into two nations, ensuring He always has
a people. If Judah’s throne ceases, another people from the twelve tribes, particularly
the ten tribes, will carry it forward. Unbeknown to many in Christendom, David’s throne
is established among the forgotten ten tribes. Judah favoured the law, but the ten tribes
rejected it. God’s aim is for Israel to bear fruit, whether through the two tribes or the ten.
He will not forsake the work of His hands (Psalm 138:8). “And now, O Lord God, confirm
forever the word that You have spoken concerning Your servant and concerning his
house, and do as You have spoken.” (2 Samuel 7:25) It is not Your servant and his son
but Your servant and his house. “And now, O Lord God, as for the word that You have
spoken concerning Your servant and concerning his house, establish it forever, and do
as You have spoken, so that Your name will be magnified forever, saying, ‘The Lord of
Hosts is God over Israel,’ and the house of Your servant David will be established before
You. For You, O Lord of Hosts, God of Israel, have made this revelation to Your servant,
saying, ‘I will build you a house.’ Therefore Your servant has found courage to pray this

prayer to You. And now, O Lord God, You are God, and Your words are true, and You have
promised this good thing to Your servant. Now therefore, may it please You to bless the
house of Your servant, that it may continue forever before You. For You, O Lord God,
have spoken, and with Your blessing shall the house of Your servant be blessed forever."
(2 Samuel 7:26-29) This covenant is also summarised in 1 Chronicles 17. 2 Chronicles
13
"In the eighteenth year of the reign of Jeroboam, Abijah became king of Judah, and he
reigned in Jerusalem three years. His mother's name was Maacah, a daughter of Uriel of
Gibeah." (2 Chronicles 13:1-2) There was war between Abijah and Jeroboam. When
Abijah speaks of the kings from the royal houses, their descendants are detailed
thoroughly. "Abijah went into battle with an army of 400,000 chosen men, and Jeroboam
drew up a battle line against him with 800,000 chosen mighty warriors. Abijah stood on
Mount Zemaraim, in the hill country of Ephraim, and said, 'Jeroboam and all Israel,
listen to me! Do you not know that the Lord, the God of Israel, has given the kingship of
Israel to David and his descendants forever by a covenant of salt?'" (2 Chronicles 13:3-
5) Jeroboam and all Israel refer to the ten tribes, while Abijah, king of Judah from David's
house, claims the throne of Jeroboam, citing the promises of 2 Samuel 7. The covenant
of salt signifies an everlasting covenant, as salt is imperishable. Psalm 89
"A Maskil of Ethan the Ezrahite. I will sing of the steadfast love of the Lord forever; with
my mouth I will make known Your faithfulness to all generations." (Psalm 89:1) This
teaching from Ethan the Ezrahite, a descendant of Judah through Zerah (1 Chronicles
2:3-6), addresses kingship and the Church as co-heirs with Christ. Ezrahite (Zerahite)
descends from Zerah, twin brother of Perez, from whom David descended (Genesis 38).
The history of Perez conveys truths about the dispensation of grace, rich in typology.
Who is the rightful heir—Zerah or Perez? "For I have said, 'Steadfast love will be built up

forever; You will establish Your faithfulness in the heavens.' I have made a covenant with
My chosen one; I have sworn to David My servant." (Psalm 89:2-3) This establishes the
Davidic covenant. "I will establish your offspring forever, and build your throne for all
generations. Selah." (Psalm 89:4) This points to Christ's kingdom, but why "I will
establish your offspring forever"? It suggests a time before Christ's Second Coming,
when He will literally sit on David's throne. This is fulfilled in the Church today. "Let the
heavens praise Your wonders, O Lord, Your faithfulness in the assembly of the holy
ones! … Our shield belongs to the Lord, and our king to the Holy One of Israel." (Psalm
89:5, 18) Our trust is in Him. "Then You spoke in a vision to Your holy ones, and said: 'I
have bestowed help on one who is mighty; I have exalted one chosen from the people. '"
(Psalm 89:19) The mighty is the conqueror, the champion representing the people to
save them from struggle. "I have found David My servant; with My holy oil I have
anointed him." (Psalm 89:20) This refers to David and Christ, as well as anyone from
David's royal house. Even when salvation extended to the Gentiles, it came through
David's house. We are co-heirs with Christ. "With whom My hand shall be established;
My arm also shall strengthen him. The enemy shall not outwit him, nor the son of
wickedness afflict him. I will crush his foes before him and strike down those who hate
him. My faithfulness and My steadfast love shall be with him, and in My name shall his
horn be exalted. I will set his hand on the sea and his right hand on the rivers. He shall
cry to Me, 'You are my Father, my God, and the Rock of my salvation.' And I will make him
the firstborn, the highest of the kings of the earth. My steadfast love I will keep for him
forever, and My covenant will stand firm with him. His offspring also I will make to
endure forever, and his throne as the days of heaven. If his children forsake My law and
do not walk according to My rules, if they violate My statutes and do not keep My

commandments, then I will punish their transgression with the rod and their iniquity
with stripes, but I will not remove from him My steadfast love or be false to My
faithfulness.” (Psalm 89:21-33) Which children? If this refers only to the Messiah, the
passage is confusing. The judgment likely applies to individual princes of David’s house,
not the entire house. “My covenant I will not break, nor alter the word that went forth
from My lips. Once for all I have sworn by My holiness; I will not lie to David. His
offspring shall endure forever, and his throne as the sun before Me. It shall be
established forever like the moon, and like a faithful witness in the sky. Selah.” (Psalm
89:34-37) As long as the sun and moon endure, David’s kingdom will persist.

Jeremiah 33

“For thus says the Lord: David shall never lack a man to sit on the throne of Israel.”
(Jeremiah 33:17) While Jeremiah lived, he witnessed the end of the Davidic kingdom in
Jerusalem. If God promised that David’s throne would endure as long as the sun and
moon exist, how do we explain this verse? “Nor shall the Levitical priests ever lack a
man to stand before Me continually to offer burnt offerings, to burn grain offerings, and
to make sacrifices.” (Jeremiah 33:18) The word man should be lowercase, as Christ is
not of Levi. Undoubtedly, the covenant of the law will end, but this does not mean we
cease to be a priestly people. We are indeed called to be priests, but not after the order
of Aaron—ours is a far greater order. “The word of the Lord came to Jeremiah: ‘Thus says
the Lord: If you can break My covenant with the day and My covenant with the night, so
that day and night no longer come at their appointed time, then My covenant with David
My servant—and My covenant with the Levites who minister as priests before Me—can
be broken, and David will no longer have a descendant to reign on his throne. ’”
(Jeremiah 33:19-21) This concerns the Levites, who still serve the Lord today. By virtue
of their birth, they were called to serve, but now, under the new covenant, they have the

opportunity to serve the true Lord. “I will make the descendants of David My servant and
the Levites who minister before Me as countless as the stars in the sky and as
measureless as the sand on the seashore.” (Jeremiah 33:22) Why would God destroy or
extinguish the house of David? On the contrary, He promised to multiply them! “The
word of the Lord came to Jeremiah: ‘Have you not observed that these people are
saying, “The Lord has rejected the two kingdoms He chose”? Thus they despise My
people and no longer regard them as a nation. ’” (Jeremiah 33:23-24) This refers to the
two kingdoms or nations. Nevertheless, God’s work continues, not in Jerusalem but in
the other house of Israel. In that house, He will bear much fruit, with blessings treasured
in the Church today. Soon, we will be with the Lord and realise the great work He
accomplished in our dark world, orchestrated through His people and the house of
David. Throughout Old Testament history, a thread traces the heirs to His throne,
starting with Adam, continuing through Noah, Abraham, and David, and through Christ,
we are fully part of all His promises. Meanwhile, someone always occupies David’s
throne—not in Jerusalem but, unbeknown to many, in heaven, with its core in the ten
tribes of Israel.

The Better Covenant.
But better than which covenant? Certainly, it surpasses the old covenant. The old covenant is old because it has been waiting for centuries (as have other covenants), but since Jeremiah 31 announced the new covenant, we share its blessings.
The old covenant of the law has faded away and serves no purpose now (Hebrews 8:13). The new covenant is in force, rendering the old covenant obsolete. Many immediately protest, “We cannot live without the law!” They argue that we are raised with rules and laws, so we must cherish them. Such reasoning reflects spiritual infancy, like newborn babes who need to mature. Adults are
accountable, while children remain under their parents’ responsibility, requiring
discipline until they are independent. Children are either blessed or cursed by their
parents and must be trained to be skilful once independent. The 613 laws of the old

covenant have been conveniently reduced to the Ten Commandments, considered the
Lord’s law. However, we are redeemed and thus free from these laws. The period of the
law was brief, introduced about 2,500 years after Adam and lasting 1,650 years. Since
then, 2,000 years have passed, with the law active for only 1,650 of the past 6,000 years.
Moreover, the law was entrusted solely to Israel. Gentiles are called Gentiles because
they lack the law, which did not apply to the other 70 nations. The law could only be
practised in Canaan, from Dan to Beersheba (Eilat lies outside its borders). The fine-
grained mud tablets for writing were found there. If you reject the law of the land, you
must leave its borders. Many Israelites made this choice after crossing the Red Sea and
receiving Moses’ laws, emigrating worldwide. Those who remained in Canaan and
adhered to the law were blessed, but refusal brought consequences. The law’s
jurisdiction was limited to a small piece of land. How long did Israel live under the law?
Most were deported from Canaan in 722 BC. Since then, they were generally called
Gentiles in the Bible because they did not follow the law, often turning to idolatry after
the empire’s division. The ten tribes had seven dynasties, none of whose kings did what
was right in the Lord’s eyes. The Jewish nation was little better, though King Josiah
restored temple service and pleased the Lord. Yet, for 490 years, they never observed a
sabbatical year, leading to their captivity. Their corruption was so severe that the Bible
was found in a dusty corner of the temple during Josiah’s reign, indicating years without
knowledge of the law. There was no culture centred on Moses’ teachings. In Jesus’ time,
they lived under the law unnecessarily. This was artificial, as they decided in Babylon
(outside Canaan) to preserve their identity. Judaism became a man-made religion
rooted in Babylon, where the first Talmud copies were written, bypassing Moses’ laws.
They remained loyal to their religion, not God’s Word. Did the law yield positive results

for Israel? No. Though the law is good, its application to sinful flesh is disastrous
(Romans 7). The law has only negative effects, as our flesh cannot uphold it to God’s
standards. When man believes he can, God responds, “Go ahead and see where it
leads.” The law fuels human pride, proving we cannot please God. “Man must have
some law!” This echoes the serpent’s voice. By eating from the tree of the knowledge of
good and evil, we need the law. God forbade eating from that tree, but we insist on
deciding what is best. The new covenant is not based on rules. As God’s children, we
must grow spiritually, maturing in freedom to take responsibility for our lives and be
rewarded as heirs. Clinging to laws leaves us empty-handed. Conversely, anarchists
who follow their hearts find little good, as they walk disorderly (2 Thessalonians 3:6, 11).
The religious Jews, the worst enemies of Jesus, vexed Him repeatedly and remain so.
“Moses gave you the law, but none of you keeps it! Why do you seek to kill Me?” (John
7:19). The crowd replied, “You have a demon! Who is seeking to kill You?” (John 7:20).
They were religious but unbelieving. Jesus taught that we must not only hear but do the
law. People test the limits of laws, as children do with parental or school rules,
inherently breaking them. This creates jurisprudence, where laws become outdated,
necessitating new ones. Our inner selves cannot be tamed, and no law is perfect; they
are always in flux. The old covenant represents slavery, while the new covenant offers
freedom. Freedom requires ideals, as laws impose restrictions, even if not perceived as
such. We are free yet servants of the Lord, dead to the old creation but free to serve
under the new covenant. The world sees us differently, but as priests, we must live holy,
godly lives. God calls us from a dark world to be rewarded for eternity. As prisoners of
Jesus Christ, we depend on Him, guided by His values. The covenant of the law is old
and nearly vanished.
• Jeremiah 31

“‘Behold, the days are coming,’ declares the Lord, ‘when I will make a new covenant with
the house of Israel and with the house of Judah. ’” (Jeremiah 31:31) The days are coming
refers not only to a future time but to the days of the Messiah. The phrase “declares the
Lord” recalls all the covenants God established in the past, affirming that He is
Jehovah—the Trustworthy One who is and will be. The Jews call Him the Eternal,
believing they must not pronounce His name. “Whoever calls on the name of the Lord
shall be saved” (Joel 2:32; Acts 2:21; Romans 10:13). The pronunciation of Jehovah’s
name is irrelevant. When we call on His name, He responds, and we must listen
attentively. “‘Not like the covenant that I made with their fathers on the day when I took
them by the hand to bring them out of the land of Egypt, My covenant that they broke,
though I was a husband to them,’ declares the Lord. ‘But this is the covenant that I will
make with the house of Israel after those days,’ declares the Lord: ‘I will put My law
within them, and I will write it on their hearts. And I will be their God, and they shall be
My people. And no longer shall each one teach his neighbour and each his brother,
saying, “Know the Lord,” for they shall all know Me, from the least of them to the
greatest,’ declares the Lord. ‘For I will forgive their iniquity, and I will remember their sin
no more. ’” (Jeremiah 31:32-34) This is a synopsis of the new covenant. It was not in
effect during Jeremiah’s time (circa 600 BC). Jeremiah prophesied for 40 years (627–587
BC), a period leading to the destruction of the Jewish state. The ten tribes had left Israel
120 years earlier during the Assyrian captivity (722 BC) and did not adhere to the law. By
then, few remained in the land. Many Jews, including Daniel, were deported to Babylon,
marking a sad chapter in Israel’s history when the laws of Moses effectively ended, as
hardly anyone remained in Canaan. After 70 years, the Jews were allowed to return to
Canaan and invited the ten tribes to join them, but they had no desire for such an

undertaking (Flavius Josephus). Thus, the house of Judah saw a limited recovery, and
the new covenant must be understood in this context. It is truly new, not a relic of the
old covenant, nor were Moses' laws written on people's hearts. Instead, something
entirely different replaced it, implying the law's failure led to the empire's collapse.
Meanwhile, the Jews no longer lived under Moses' law but followed their own laws
(Judaism). God found that the law, which they broke, rejuvenated nothing and
smothered everything. Then came the One who fulfilled all requirements, but they
crucified Him. The Jewish nation clung to their own religion, feeling secure. The old
covenant was given to Israel, but the new covenant replaced it, first preached to Israel
and destined for all nations. When Paul says the Gospel was given to him, it does not
exclude other apostles. When Israel left Egypt, a mixed multitude accompanied them
(Exodus 12:38), not just Israelites. Similarly, God's new covenant with the house of
Israel and Judah does not imply immediate fulfilment. It will first be fulfilled in the ten
tribes (the Church) and later in the two tribes. Today, the ten tribes are receptive to the
Gospel, forming the core of the Church. After the Church's rapture, the two tribes will
accept the new covenant, legally nullifying the covenant of the law. They will realise this
occurred with Christ's resurrection, when the temple veil was torn. The old covenant's
annihilation was not God's fault but Israel's shortcomings. Israel was God's wife, bound
by the law as a marriage covenant. Biblical parables about two women or brothers often
depict the two houses of Israel. Shockingly, God is a divorced man, having given Israel
(the ten tribes) a certificate of divorce: "I gave faithless Israel her certificate of divorce
and sent her away" (Jeremiah 3:8). The law forbids remarriage after divorce (Jeremiah
3:1), but the two tribes (Judah) are widowed by the Lord's death. We are now free, having
died to the law through Christ's body, to belong to Him who was raised from the dead

(Romans 7:4). Paul states frankly: “For if the first covenant had been faultless, there would have been no occasion to look for a second” (Hebrews 8:7). The first covenant is the old covenant. The foregoing verses concern the priesthood after the order of Aaron, in which the Lord had no part, as He was from Judah. There was no choice; the law had to be replaced, as something was obviously wrong with it. Verse 7 is clear. Paul quotes Jeremiah 31, noting the promise of a new covenant written by Jeremiah. This is followed by verses 8–12 (Hebrews 8), the longest Old Testament citation in the New Testament, detailing Jeremiah 31, which we have discussed. Law and Sin

“What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would have not known sin. For I would not have known what it is to covet if the law had not said, ‘You shall not covet.’ But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead.” (Romans 7:7-8) Sin is what we inherit from our parents, and we cannot tame the sinful nature of our flesh. Sin is activated by the law. Consider chocolates on the table—they stimulate your thoughts. Similarly, the law triggers the mind. Sin leads to death, so the law is a ministry of death (2 Corinthians 3:6-7). Paul distances himself from his old nature: “Now then it is no more I that do it, but sin that dwells in me” (Romans 7:17). This is not as easy as it seems. Freedom is difficult, with no one dictating the path. The Lord desires our maturity, and the warfare is in our minds—what occupies our thoughts. Nevertheless, the new covenant enables us to serve God. This begins with knowing our identity: you are a child of God, and we have Christ’s life within us, making us competent. Once accustomed to Him living in us, we will know how to direct our lives. It is God’s power working within, creating the desire and ability to do His will, to His good pleasure (Philippians 2:13).

The Covenant of the Law: Galatians 2

The Galatians were believers convinced to live under the law. They were Gauls,
alienated from the commonwealth of Israel. As part of the ten tribes, they were never
drawn to the law. Why suddenly develop an appetite for it, against their nature? Some
argue we must live under the law out of gratitude, but that is ingratitude. Paul says
anyone choosing the law is bewitched (Galatians 3:1). In Galatians 2, Peter revealed
weaknesses. Though he performed miracles and knew Gentiles had equal privileges
(Acts 10), when Jews from Jerusalem visited Antioch, he contradicted this. In the
presence of influential Jewish Christians close to James, he refused to associate with
Gentile brethren. Paul addressed this in Galatians 2:11, condemning Peter's hypocrisy
(Galatians 2:13). Paul, not inferior to Peter (2 Corinthians 11:5), rebuked him without
hesitation. Paul calls them "people who want to make a fair show in the flesh"
(Galatians 6:12), impressing others externally to avoid persecution for the cross. They
pressured circumcision. Paul's discourse with Peter led to this:
"We who are Jews by birth and not sinful Gentiles know that a person is not justified by
works of the law but by faith in Jesus Christ. So we also have believed in Christ Jesus, in
order to be justified by faith in Christ and not by works of the law, because by works of
the law no one will be justified." (Galatians 2:15-16) At best, we fulfil the law by hearing
and understanding it, but our actions cannot comply. Justification by works is
impossible; only faith in Jesus Christ justifies. He remained true to God's Word;
otherwise, we would die in our sins. God's righteousness appears through faith in
Christ, sharing His earthly faith. "For in it the righteousness of God is revealed from faith
for faith" (Romans 1:16-17; Romans 3:21-22). In God's eyes, we are fully part of Him. The
devil tried to undermine His faith, but failed (Luke 4:1-13). Jews under the law must trust
the resurrected Christ, following the Gentiles' norm. In the early Church, predominantly
Jewish, the Gospel spread to Samaritans (ten tribes) in Acts 8, where many accepted

Christ. In Acts 10, Peter first preached to Gentiles, with many saved. In Acts 13–14, Paul
and Barnabas ministered fruitfully to Gentiles. This caused Jewish concern (Acts 11:1-
18), resolved at the Jerusalem Council (Acts 15). Key questions:
• Must Gentiles become Jews before Christians?
• Must Gentiles observe the Mosaic law after conversion?
Acts 15:1, 5 notes: “But some men came down from Judea and were teaching the
brothers, ‘Unless you are circumcised according to the custom of Moses, you cannot be
saved.’ … ‘It is necessary to circumcise them and to order them to keep the law of
Moses. ’” Jewish Christians taught law observance for salvation, contradicting grace
through faith. Why burden them? (Acts 15:11). The council settled this. In verses 7–11,
Peter recalled his Gentile ministry (Acts 10), noting the Holy Spirit fell on uncircumcised
Gentiles as at Pentecost, concluding: “Why are you putting God to the test by placing a
yoke on the neck of the disciples that neither our fathers nor we have been able to
bear?” (Acts 15:10). James, Jesus’ half-brother and Jerusalem leader, agreed: “Therefore
my judgment is that we should not trouble those of the Gentiles who turn to God” (Acts
15:19). The council issued four guidelines for Gentile Christians—not for salvation but
harmony: abstain from food polluted by idols, sexual immorality, strangled meat, and
blood. These promoted peace in the early Church. Verse 11 strikes: “But we believe that
we will be saved through the grace of the Lord Jesus, just as they will” (Gentiles). The
norm is Gentiles; Jews must accept Christ as they do, with no favouritism, severing ties
with Judaism. Conversion is from idols to the living God; the law is irrelevant. Messianic
Judaism is a fad; they were once simply Christians. Messianic Jews view their lives as
continuous with pre-conversion Judaism, retaining ties. Messianic Judaism claims
Yeshua as Israel’s Messiah, expressing Judaism through them. Over 500 synagogues
exist worldwide. A Messianic Jew is born Jewish or converted to Judaism, calling Jesus
Yeshua and acknowledging His Jewishness. The “Evangelical” wing aligns with

Evangelical Christianity. Most belong to Messianic congregations; over 90% are
charismatic, believing in gifts like tongues. Leaders are rabbis. Congregations mix non-
Jewish Christians, Messianic Jews ignoring customs, and strict orthodox adherents
(e. g. , kosher). Most observe Shabbat (Sabbath) from Friday sundown, Jewish holidays
(Passover, Sukkot, Shavuot); few celebrate Yom Yeshua on 25 December. Hebrew
Scriptures are the Tanakh (Old Covenant); Christian ones, B'rit Chadashah (New
Covenant). Some believe Jesus' Second Coming awaits sufficient Jewish acceptance of
Yeshua; others, any time. Oddly, non-Messianic believers insist on law adherence.
How foolish—Acts 15:11 says Jews must follow Gentile norms, who know no law. Jews
couldn't accept this, becoming jealous. Consistent with Paul, Peter, and Jesus, Gentiles
are today's norm. Isaiah prophesied: "For by people of strange lips and with a foreign
tongue the Lord will speak to this people" (Isaiah 28:11), mocking them. At Pentecost,
diverse languages were spoken. The New Testament is in Greek, not Hebrew. We
needn't envy Jews; they need the Gospel from us, not law or tradition. We live in total
freedom, undisciplined by any church. Others claim we need church discipline, jealous
of our freedom—we won't be encumbered by such nonsense. "But if, in our endeavour
to be justified in Christ, we too were found to be sinners, is Christ then a servant of sin?
Certainly not!" (Galatians 2:17) Our freedom could licence the flesh, but Paul says
otherwise. We aren't saved to indulge the flesh but freed from the law while bound to
the new covenant and Christ. "For if I rebuild what I tore down, I prove myself to be a
transgressor." (Galatians 2:18) Rebuilding the law makes one a transgressor. The law
ended lawfully; living under it contradicts it. The law is a mirror: it shows filth but cannot
clean it. "For through the law I died to the law, so that I might live to God." (Galatians
2:19) The law governs the living (Romans 7:1), but we are reckoned dead to it. The law of

sin condemned us, and we died. Jesus bore all sins, fulfilling the law in His body. It ends its reign by condemning non-adherents to death; we died with Christ, so it's settled. "Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law." (Romans 3:31) We don't avoid the law for faith's sake; we establish it (Romans 4:23-24). We are neither against nor under the law, as grace's principles oppose it. The law declared me dead so I might live to God—a progression to practise. "We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life." (Romans 6:4) Freedom from the law is the means, not the goal—to live for God's glory. Jesus died for all, so all died (2 Corinthians 5:15). God's purpose is greater: worship, impossible if dead. Life is in the resurrected Christ. Knowing our new life in Him comes through meditating on His Word, making His thoughts ours. Paul says:

"I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect."

(Romans 12:1-2) Only then does new life have meaning, lived wholeheartedly. "I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." (Galatians 2:20) Christ gives Himself for us—not just on the cross but now as High Priest. "Who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father." (Galatians 1:4) These sins are ours, not the world's. Christ draws believers from this world, washing their feet stained by it, making us fit to serve the living God. We accept forgiveness through Christ's cross; in God's sight, we are blameless. No guilt complex is intended—bentness spirals sin, hindering

service. He cleanses us; why burden our consciences? He gave Himself for us
(Ephesians 5:2). His occupation is cleansing the Church. “I do not nullify the grace of
God, for if righteousness were through the law, then Christ died for no purpose.”
(Galatians 2:21) Paul discusses daily concerns in Galatians 2, proven in his life. This
doesn’t mean it’s proven elsewhere, but his testimony touches us. He does not nullify
God’s grace—freedom from the law to serve Him. Justifying oneself by the law makes
Christ’s death vain. He expects us to know our calling and dedicate our lives, as He
makes us competent. We are empty shells, choosing God’s Word or men’s
philosophies—many demonic, hindering service. “O foolish Galatians! Who has
bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as
crucified.” (Galatians 3:1) Don’t be bewitched! Living under the law shows
unsurrendered hearts. We are called outside the camp to meet Him, sharing His insults.
We don’t meet people’s ideals, but God’s matter to us. “And he died for all, that those
who live might no longer live for themselves but for him who for their sake died and was
raised. From now on, therefore, we regard no one according to the flesh. Even though
we once regarded Christ according to the flesh, we regard him thus no longer.” (2
Corinthians 5:15-16) Thus, we can stop criticising each other. The Law of Moses
Opposing the Promises of Abraham (Galatians 3; Romans 3)
“O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ
was publicly portrayed as crucified.” (Galatians 3:1) The Galatians heard of the
testator’s (our Lord’s) death but embraced the law. “Let me ask you only this: Did you
receive the Spirit by works of the law or by hearing with faith?” (Galatians 3:2) You were
born again by faith, not effort. This new life is the Holy Spirit. “Know then that it is those
of faith who are the sons of Abraham.” (Galatians 3:7) Those of faith share Jesus’ earthly
faith. If Abraham’s faith counted as righteousness, so does ours. We walk in his
footsteps, receiving the same blessings. Faith is a choice; set aside theological rubbish.

Recall the tightrope walker: “Climb on my back; I’ll take you across. Do you trust me?”
Do you believe heaven’s inheritance awaits? Claim it gratefully! “And to the one who
does not work but believes in him who justifies the ungodly, his faith is counted as
righteousness” (Romans 4:5). Scripture foresaw justifying Gentiles by faith, preaching
the Gospel to Abraham: “In you shall all the nations be blessed” (Galatians 3:8). The
new covenant fulfils Old Testament promises, especially Abraham’s. Will Israel and
Judah come to faith? Yes, underway in the Church’s building. This doesn’t exclude
others. Without the Church, God’s wrath would erupt; it blesses nations. God preached
the Gospel to Abraham. Gospel means good news, eagerly awaited in Old Testament
times—known to come, but not when. It is those promises fulfilled today. Study Peter’s
Acts 2 discourse: promises fulfilled in Christ’s resurrection. Humanity waited 4,000
years, then it arrived. Old Testament believers weren’t saved by law but apart from it
(Romans 3:21). We and the Galatians must use minds, not emotions—clear promises,
not manipulable feelings. Understand truth (Daniel 9:13; Proverbs 16:20). Cling to
Scripture, regardless of feelings, controllable by intellect and knowledge. “So then,
those who are of faith are blessed along with Abraham, the man of faith.” (Galatians 3:9)
This applies to those living by faith. “For all who rely on works of the law are under a
curse; for it is written, ‘Cursed be everyone who does not abide by all things written in
the Book of the Law, and do them. ’” (Galatians 3:10) James says violating one law
makes one guilty of all (James 2:10). The law divides into ceremonial and moral (Ten
Commandments). Christians often accept freedom from ceremonial but not moral
laws—a human invention open to abuse. Few rest land every seventh year or return it in
Jubilee. They reject ceremonial but cling to the Ten Commandments. Many claim
deliverance from the law yet live unchanged. James warns that law works bring a

curse—clearly, it’s all or nothing. Abraham needed no Mosaic law and thrived; we can too. “Now it is evident that no one is justified before God by the law, for ‘The righteous shall live by faith. ’” (Galatians 3:11) From Habakkuk 2:4: the righteous live by faith, law-free. Hebrews 10:38 echoes this for practical living, rewarded richly. Hebrews 11 exemplifies faith-filled lives, mentioning law not once. “But the law is not of faith, rather ‘the one who does them shall live by them. ’” (Galatians 3:12) “This do and thou shalt live,” but our flesh cannot. Approach God: “O God, be merciful to me, a sinner.” The law shares nothing with faith. “Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, ‘Cursed is everyone who is hanged on a tree. ’” (Galatians 3:13) The curse is the law and atoned sins. Christ redeemed us from both. The law is a curse, an unbearable yoke (Acts 15:10). Adherents face curses, moral dilemmas, unanswered questions, stifled joy, guilt before God. The Lord assures cleansing from evil consciences (Hebrews 9:14; 10:22). By death, Christ ended the law’s curse—fully paid, not dissolved. He didn’t keep it meticulously but ended it by dying for the world from Adam to new heavens and earth. Dying with Him frees us from the law’s hold.

Choose: for or against it. “So that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.”

Genesis 3:14 and the New Covenant

We must accept Christ to receive the fulfilment of Abraham’s promises, which is the promise of the Spirit. Abraham was promised everlasting life, and he believed; rebirth is receiving the Holy Spirit (Romans 4:17-25). Genesis 3:14 fulfils Galatians 3:8. After Christ fulfilled the law, bearing its curse, the promises are realised. The law, now terminated, adds nothing to the promises and hinders their free flow. The law condemns to death, leaving no promised blessings. We must partake in Christ’s resurrection. A butterfly exemplifies rebirth, undergoing metamorphosis in four stages.

If fortunate, we may see one emerge from its cocoon and fly, never imagining it was
once a worm. Nature teaches profound lessons. The new covenant is not realised in
Abraham but in his seed, the Lord Jesus Christ, who brought the change. David would
sleep, but his son would have an unwavering kingdom. When David slept, his kingdom
weakened on earth, showing no visible strength. The Messiah's eternal life is vital, as
His kingdom is eternal. He became mortal, taking on flesh to die, yet was resurrected,
inheriting a name above all names, endowed with eternal life (Acts 2:32-33). This proved
Him the true Son of God. As the last generation of David's house, His kingdom endures
forever. Melchizedek
The Book of Hebrews declares Christ the Surety and Mediator of the new covenant,
attained after the order of Melchizedek, not Aaron, thus outside the law. Who was
Melchizedek? He appears in Genesis 14 and Psalm 110, with answers in Hebrews 7. He
emerged after the slaughter of the kings, when the battle was over—too late by human
standards. He appeared as a king with bread and wine, calling himself the King of
Righteousness and King of Salem (Peace), the Prince of Peace—none other than Christ
Himself. This theophany of Melchizedek to Abraham was not Christ but depicted the
resurrected Christ, appearing after Satan and the powers of the air were defeated
through Christ's death and resurrection. He appeared at the dawn of the new covenant,
bringing bread and wine, symbolising new life from the table of the new covenant. "The
Lord says to my Lord: 'Sit at My right hand, until I make Your enemies Your footstool. '"
(Psalm 110:1) Psalm 110, a Messianic Psalm, was recognised by the Pharisees in Jesus'
day. "While the Pharisees were gathered together, Jesus asked them, 'What do you think
about the Christ? Whose son is He?' They said to Him, 'The son of David.' He said to
them, 'How is it then that David, in the Spirit, calls Him Lord, saying, "The Lord said to
my Lord, 'Sit at My right hand, until I put Your enemies under Your feet'"? If David then

calls Him Lord, how is He his son?' And no one was able to answer Him a word, nor from
that day did anyone dare to ask Him any more questions." (Matthew 22:41-46) When
Jesus asked who the Messiah is, the Pharisees answered, "The son of David." They knew
Psalm 110 spoke of the Messiah. Verse 4 states: "The Lord has sworn and will not
change His mind, 'You are a priest forever after the order of Melchizedek.'" If the
Melchizedek priesthood is non-transferable (priest forever), Melchizedek and Christ are
one. Otherwise, both would be High Priests, a common Jewish-Christian view.
Melchizedek appeared in Genesis as a foretaste of Abraham's promised blessings,
portraying a priesthood predating the law with greater privileges. While the Aaronic
priesthood was in force, there was no room for Melchizedek's. Thus, the law had to be
nullified first. The covenant of the law stands apart from Abraham's covenant. "So that
in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might
receive the promised Spirit through faith." (Galatians 3:14) Abraham was promised the
Spirit. His and Sarah's unexpected child in old age portrays the life we receive through
resurrection—a surprising gift. The sacrifice of Isaac further illustrates rebirth (Hebrews
11:17-19). "Brothers, I give an example from everyday life: even with a man-made
covenant, no one annuls it or adds to it once it is ratified." (Galatians 3:15) A ratified
covenant is unchangeable. The law, given 430 years after Abraham's covenant, is
separate and cannot annul it. All covenants from Adam and Noah culminate in
Abraham's and Christ's, but the law's conditional nature sets it apart, while others are
rooted in grace. "Now the promises were made to Abraham and to his seed. It does not
say, 'and to seeds,' referring to many, but referring to one, 'And to your seed,' who is
Christ." (Galatians 3:16) Grammatically, seed is singular but often implies plurality,
denoting God's nation. The Bible teaches many nations come from Abraham. When

seed is singular, it refers to the Messiah, not contradicting the plural. Jews claim to be
Abraham’s seed—true, but not the singular Seed, the resurrected Christ, in whom all is
fulfilled. Misunderstanding this leads scholars to err, interlacing Abraham’s covenant
with Moses’ law, which Paul distinguished. Salvation didn’t begin with Abraham; Noah
was righteous. Faith alone leads to salvation universally. “The covenant, confirmed by
God, the law, which came 430 years afterwards, does not annul, so as to make the
promise void. For if the inheritance comes by the law, it no longer comes by promise;
but God gave it to Abraham by a promise.” (Galatians 3:17-18) The law didn’t nullify
Abraham’s covenant. Reasons for the Law (Galatians 3)
“Why then the law? It was added because of transgressions, until the seed should
come to whom the promise had been made, and it was put in place through angels by
an intermediary.” (Galatians 3:19) The law’s purpose was to highlight transgressions,
acting as a buffer until Abraham’s seed—Christ—arrived. It didn’t solve Israel’s
problems, revealing human inability to keep it. The law had a time limit until the Seed
came, nullifying it once the promises were fulfilled. It was delivered by angels and
Moses, the intermediary. “Now an intermediary implies more than one, but God is one.
Is the law then contrary to the promises of God? Certainly not! For if a law had been
given that could give life, then righteousness would indeed be by the law.” (Galatians
3:20-21) The law proved inadequate, unable to grant life or forgive sins. “But the
Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ
might be given to those who believe.” (Galatians 3:22) The promises were fulfilled not by
the law, a ministry of death, but by faith in Christ, radiating life. The Gospel is personal,
addressing you and me. Salvation comes not by works but by God’s Word. Faith in
Christ is the springboard for salvation. “Now before faith came, we were held captive
under the law, imprisoned until the coming faith would be revealed.” (Galatians 3:23)

Before faith came means before Christ, the promised Seed, characterised by faith. A remnant always believed, but here Seed is singular—Christ, with new covenant promises. The law guarded us like a nursery, a prison with no freedom. That dispensation ended with Christ's resurrection—He is the Way, Truth, and Life, the Faith.

The law had to end for the promises to be fulfilled.

The Law as a Schoolmaster (Galatians 3 & 4)

"So then, the law was our guardian until Christ came, in order that we might be justified by faith. But now that faith has come, we are no longer under a guardian." (Galatians 3:24-25) As previously stated, the law was a schoolmaster, applicable only to Israel within its borders. It was not our guardian to Christ; rather, it served until the day Christ appeared. The notion that the law leads to Christ is mistaken. The law nurtures the old man, the sinner, hindering access to Christ. It was our pedagogue—a teacher of children—until Christ came, but now we need not worry about the law or return to school. The law is history. "For in Christ Jesus you are all sons of God, through faith. For as many of you as were baptised into Christ have put on Christ." (Galatians 3:26-27)

Baptism identifies us with Christ, uniting us in His death, becoming one with Him (Romans 6:3-5). The Greek word baptizo means to submerge, like a sponge saturated with water. Putting on Christ means being clothed with Him. Our relationship with God rests on this union. We are bonded as one organism with Him, receiving His life, which must be accommodated in our lives. Therefore: "I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect." (Romans 12:1-2) Our bodies are sanctified by the One dwelling in us. "There is neither Jew nor Greek, there is neither

slave nor free, there is no male and female, for you are all one in Christ Jesus.”
(Galatians 3:28) This signifies a new creation, and it truly is! “And if you are Christ’s, then
you are Abraham’s seed, and heirs according to the promise.” (Galatians 3:29) Christ is
Abraham’s seed, and because we are in Christ, we are Abraham’s seed and heirs. “I
mean that the heir, as long as he is a child, is no different from a slave, though he is the
owner of everything, but he is under guardians and managers until the date set by his
father.” (Galatians 4:1-2) This concerns time. Is this date conditional? The Father
determines the appropriate time, as it is His inheritance. He desires a son mature
enough to bear the responsibility of managing His heritage without waste. The Son is
Christ with the Church, its Head, forming one body. Once the Church is complete, the
birth is fulfilled. In the Bible, birth encompasses the period from a child’s birth to
maturity. The woman in Revelation 12:5 bears a man-child who will rule the nations with
a rod of iron—representing the Church, born of Israel. This woman remains on earth,
facing Satan’s onslaught, but God prepares a refuge for her in the desert (Psalm 2:9;
Revelation 12:5). At the rapture, when Christ appears with His Church—His body—
believers, already part of it, will be deemed mature and appointed accordingly. Thus, we
are not under guardians today but live free from the law. Our responsibility as a nation of
priests and kings is great. With the rapture, the child matures, and only God determines
the suitable time. “So you also, when you were children, were enslaved to the
elementary principles of the world.” (Galatians 4:3) The elementary principles are the
law, beginning and ending with Israel. But there is a fullness of time, predetermined by
the Father. “But when the fullness of time had come, God sent forth his Son, born of
woman, born under the law, to redeem those who were under the law, so that we might
receive adoption as sons.” (Galatians 4:4-5) The question is whether we will be

appointed as sons, as it says, “so that we might receive adoption as sons.” Not every
reborn believer will be appointed a son. Those who willingly place themselves under the
yoke of the law remain babes, never appointed as sons. Paul is cautious in Romans 8,
calling us heirs (Romans 8:14-17). We are God’s children, but being called sons
depends on our attitude. We strive to be appointed as sons (Hebrews 12:5-13; 1 Peter
1:3-4). God secures our heavenly inheritance, aiming for us to be glorified before Him.
“And because you are sons, God has sent the Spirit of his Son into our hearts, crying,
‘Abba! Father!’” (Galatians 4:6) Why Abba? To the Greeks, it signifies succession—
transferring knowledge or possessions to the son, entrusting responsibilities. We are
distinguished as God’s sons and must behave accordingly. Though it may not seem so,
our identity will be revealed in the future. It is faith from beginning to end. Jesus reserved
His path for God’s inheritance; we too must walk in faith, with better promises. “But now
he has obtained a more excellent ministry, because he is the mediator of a better
covenant, which has been enacted on better promises.” (Hebrews 8:6)
Hebrews lists 14 superior aspects of the new covenant:
• Christ better than angels (Hebrews 1:4)
• Better things (Hebrews 6:9)
• A better hope (Hebrews 7:19)
• A better covenant (Hebrews 7:22)
• Excellent ministry (Hebrews 8:6)
• Mediator of a better covenant (Hebrews 8:6)
• Better promises (Hebrews 8:6)
• Better system established (Hebrews 9:10)
• Better sacrifices (Hebrews 9:23)
• A better, lasting inheritance in heaven (Hebrews 10:34)
• A better homeland (Hebrews 11:16)
• A better resurrection (Hebrews 11:35)
• Something better for us (Hebrews 11:40)
• Better things (Hebrews 12:24)
In the Old Testament, promises were made; today, we are blessed as God’s children,
fully part of the new covenant. “See what kind of love the Father has given to us, that we
should be called children of God; and so we are. The reason why the world does not

know us is that it did not know him.” (1 John 3:1) “For if that first covenant had been
faultless, there would have been no occasion to look for a second.” (Hebrews 8:7) The
better promises include future appointment as sons, sharing His glory. God made us
kings and priests to judge the world and angels, sharing kingdom responsibilities under
Christ’s lordship, ruling the universe. Salvation is not God’s primary purpose; we must
choose a law-free life to honour Him, becoming sons and heirs. This responsibility is
ours. We cast our cares and sorrows on the Lord, blending our path with His faith-filled
earthly walk. God works all things—good and evil—for our maturity and inheritance. The
Spirit leads us into truth. Law versus grace is no afterthought but a vital issue. Religion is
a yoke, but turning to Him avoids burden. His yoke is easy, His burden light (Matthew
11:29-30).
A religious life under the law is cursed and vain; live constructively! “So Jesus said to them, ‘You know me and you know where I come from? But I have not come of my own accord. He who sent me is true, and him you do not know. I know him, for I come from him, and he sent me.’ … ‘This is the work of God, that you believe in him whom he has sent. ’” (John 7:28-29; 6:29) It’s not about works, law, or yokes—it’s about believing. His yoke is light; surrendering to Him, we don’t stand alone. He cares for us; the more we surrender and remain faithful, the more we mature as sons or heirs. Education is vital, but our essence is shaped by what’s within—our genes, which can be
daunting. Our character develops slowly, but we can partake in the divine nature by
allowing it to grow, submitting to the Lord. Freedom without ideals leads to dishonesty.
The world perishes, clinging to empty principles. Our ambitions, as Christ’s body, aim
for an imperishable inheritance. Paul faced tribulations but was encouraged: “My grace
is sufficient for you, for my power is made perfect in weakness” (2 Corinthians 12:9)—
opposite to worldly expectations. We walk worthy of our calling (Ephesians 4:1), the
essence of Christian living, free from the law. To know our calling, we must understand
Christ’s (Ephesians 1:16-23). We are not of this world, but Christ is with us. Our High
Priest cleanses us, never leaving us. If we approach the throne of grace boldly, He grants

mercy and grace in time of need (Hebrews 4:16). Devote your life to Him, and He will
make something of it. We are His pride and possession; our time of glory will come.